

THE CHRISTIAN SUN

IN ESSENTIALS, UNITY. IN ALL THINGS, HARMONY. 1844 1892

HOLY BIBLE

IN NON-ESSENTIALS, LIBERTY.

"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

VOLUME XLV.

RALEIGH, N. C., THURSDAY, JUNE 9, 1892.

NUMBER 23.

The Christian Sun.

The Organ of the General Convention of the Christian Church.

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient evidence of faith and practice.
4. Christian character, or vital piety, the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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EDITORIAL SUMMARY.

THE FLOODS IN the West have done great damage.

MR. GLADSTONE HAS made a strong speech against the Irish Local Government bill.

SWEDEN HAS a population of 4,774,409. Of this number there are only 810 Roman Catholics.

RECENT ARTICLES WRITTEN on the life and work of Christopher Columbus show how differently men think.

THE CHINA INLAND MISSION is doing a great work. Last year it added to its force 123. The whole number of workers now are 512

WE ARE TOLD that twenty stone idols have been unearthed in the Aztec ruins near Chance Canon, of a different type from any before discovered.

AND NOW IT turns out that Dr. W. S. Rainsford, rector of St. George's Episcopal church wants the saloon reformed. Why not make an effort to reform hell?

JOHN I. BLAIR, the railroad millionaire, is a delegate to the National Republican Convention at Minneapolis this year. He is nearly ninety years old.

THE PROGRESSIVE FARMER of this city, the late organ of the State Alliance, is now a straight-out political paper advocating the St. Louis platform and the people's party.

OIL CITY, PA., is the scene of ruin, suffering and death, caused by a flood, gasoline explosion and fire on the night of June 5. The loss of life and property is immense.

ON LAST SATURDAY Secretary of State Blaine sent President Harrison his resignation which was promptly accepted. This event has caused a thrill of excitement throughout the United States.

A MONUMENT TO THE memory of Gen. A. P. Hill was unveiled in Richmond, Va., May 30. It was a great day. The address was by Gen. Jas. A. Walker. Gen. Hill was a great, and brave man.

WE LEARN FROM the State Chronicle that Rev. Thomas Dixon has been arrested on a warrant charging him with criminal libel. We guess Bro. Dixon has been preaching too much against the works of the devil.

IT IS STATED that in the Prague mine disasters fully four hundred of the employees lost their lives. The scene and excitement have been appalling in the highest degree. "Beyo also ready; for in such an hour

as you think not the Son of man cometh.

IT SEEMS THAT James Gilmour, the missionary to Mongolia, has done, possibly, more work among the people to whom he has been preaching than any other man. Surely one should feel thankful for such great blessings on his labors. His diary for the last eight months of 1886 shows that he preached to 27,365 hearers, saw about 5,700 patients, distributed 14,500 tracts, and traveled 1,860 miles.

THE VOICE CLAIMS to be the only paper that anticipated the legal complications in the attempt to sell liquor at the World's Fair. Nay, *The Advance* and *The Christian Statesman* were both in its good company in noting that Hyde Park, in which the World's Fair is located is prohibition ground. The two last named papers have also noted that the grounds are in the State of Illinois, which has a Sabbath law against Sunday labor and Sunday amusements.—*Statesman*.

THE NEW YORK *Independent* says: We are very thankful to the House of Representatives for voting that the Government exhibition should not be open on Sunday, and also that intoxicants should not be sold in any building belonging to the Government. We are glad thus to have the United States Government free itself entirely from complicity with breaking the Sabbath or selling intoxicants.

We agree with the *Independent*, and do hope that the managers will not allow either the gates opened on Sunday or intoxicants sold on the grounds.

IN 1847 WEBSTER gave 144,000 words of the English language. common people use only a few hundred words in expressing their thoughts. Possibly 1,000 words may be made to express every fact known to man. Shakespeare used 24,000. This is the greatest number any one man has used. In the University of Wisconsin a class of 25 men and 25 women were required to write 100 words each from memory as quickly as possible. The total number written was 5,000; but the number of different words were only 2,024.

A Change.

In the future our page of "Facts and Figures" will be known by the name of "Editorial Summary." It will be our purpose to glean the field, and whatever may appear to be of the greatest interest, will be boiled down, newly arranged either with or without comment, and presented on the Editorial Summary page. We hope to make this page of great interest to all.

Elon College Commencement.

There has already been something said in the SUN respecting the commencement at Elon College, N. C., both by the editor and the writer of *Elon Notes*. But the success of the occasion demands more than has been said.

The exercises were equal to those of the best colleges in the South.

The student body was made up of as fine looking young men and young ladies as has been our pleasure to see any where. Intelligence beamed from almost every face. To say the standard of morals was high, possibly, does not fully express it. It is said that ninety-five per cent of the students went home followers of the blessed Jesus.

The speeches of the young men and essays of the young ladies were very fine indeed.

There was but one graduate, Miss Irene Johnson of North Carolina. We congratulate her on her success. It is no ordinary mark of scholarship to carry off, as she did, the degree of A. B. from Elon College. She was elected unanimously as assistant professor of Mathematics. This was a second honor of more than ordinary merit. Miss Irene was the first woman to graduate at Elon College. The College and state ought to feel thankful for such a lady.

All will be glad to know that the financial showing of the college was good.

Again we want to say that nothing added more to the interest of the occasion than the sermon of Dr. T. M. McWhiney of Ohio, and the address of Hon. John S. Long of North Carolina.

The Blessing of Song.

"What a friend we have in Jesus,"
Sang a little child one day;
And a weary woman listened
To the darling's happy lay.

All her life seemed dark and gloomy,
And her heart was sad with care;
Sweetly rang out baby's treble,
"All our sins and grief to bear."

She was pointing out the Saviour,
Who would carry every woe;
And the one who sadly listened
Needed that dear Helper so!

Sin and grief were heavy burdens
For a fainting soul to bear;
But the baby, singing, bade her
"Take it to the Lord in prayer."

With a simple, trusting spirit,
Weak and worn she turned to God,
Asking Christ to take her burden,
As he was the sinner's Lord.

Jesus was the only refuge,
He could take her sin and care,
And he blessed the weary woman
When she came to him in prayer.

And the happy child, still singing,
Little knew she had a part
In God's wondrous work of bringing
Peace unto a troubled heart.

The Young Christian and the Popular Dance.

BY JAMES BRAND, D. D., IN ADVANCE.

In taking up this subject from the Christian point of view, it is but fair and right that all reasonable concessions should be made, and made at the outset. Whatever positive objections may be urged against the ordinary dance, I, for one, am ready to make to the friends of this amusement the following concessions:

The dance is not forbidden in the Bible.

It is not necessarily a sin, *per se*.

"It is better to dance than to slander our neighbors."

"It is better to dance than to be self-righteous."

Amusements as such are necessary and good. Every human being is entitled to amusement within proper limits.

The dance may sometimes tend to cultivate grace of movement.

If conducted for strictly religious purposes, as in the case of David and other cases in the Bible, and when the sex element is eliminated, it will not be harmful. It may, under certain circumstances, be health-giving.

There may be a certain "rhythm and poetry of motion" in the dance which is pleasing to speculative and ethereal minds, and which has no moral or psychological perils.

If the hearts of young Christians are in the dance more than in the cause of Christ, and if parents in the home take no stand against it, then all other prohibitions are futile.

Furthermore, I concede that on this general subject there may be good and true Christians whose judgment I respect, though widely differing from my own. The fair thing in every such case is a thorough and candid discussion from both points of

view. The importance of the question in its relation to Christian life demands it.

In full view, then, of these concessions, I feel compelled to hold that dancing, as it commonly prevails in society, is a menace to the Christian life and church, which needs the immediate, careful, and conscientious consideration of all Christian people.

1. And first of all I protest that the only reason for discussing and the only reason for objecting to the dance, on the part of Christian parents and teachers, springs from their honest solicitude for the welfare of young Christians and the efficiency and spiritual power of the Christian church in the world. On this ground every disciple of Christ is bound to give the subject a reasonable and serious consideration. Why should any man or woman or intelligent church oppose the dance if it can be shown that it promotes both spiritual and physical good! No sane person does so oppose it. It is the sheerest prejudice and bigotry for any class of people to affirm that Christians are objecting to the dance without experimental reasons, or on merely *a priori* grounds. Why have the old dancing habits of the Christian church been given up in so many places? Why have Christian pastors and parents and organizations in modern times spoken so often and so strongly against the common dance? Sinful because they have found that it was hurtful to the end for which the church exists. All the objections to the dance that I know of are drawn directly from *experience*. The objections may be wrong, but it is right and reasonable that they should be faithfully and conscientiously discussed by all God's people. I protest, once for all, that the Christian religion is not at war with good manners, grace of motion, or any safe and innocent amusement.

2. I hold that it is perfectly reasonable to expect a fair and candid consideration of this, as of other questions, by young Christians themselves, unless parents and teachers fall into the habit of talking to them like cranks; which we do not propose to do. My own experience with intelligent young people is that they are as reasonable and conscientious on this and kindred subjects as older Christians, when they once *stop and think*. What I plead for here is simply this: "*Think on these things.*" Young people do not object to any calm and sensible queries as to what may injure their physical life and comfort, or their success in business, or their efficiency and power in intellectual pursuits. Why, then, should there be any sensitiveness about the minutiae of character and spiritual culture, which touches more

closely the real man and woman? Why use care and caution as to that which may affect the exterior and the subordinate interests, and take at haphazard that which may "weaken or ruin the more important qualities of the soul?"

3. We confidently believe that if a reasonably just case is fairly made out against the dance, as tending to injure in any degree the purity and power of the Christian life, young Christians will readily refrain. To assume anything else is to assume that they are not Christian.

Turning, then, to positive views against the dance as generally conducted and participated in by many church members, we have to say:

First, that as we concede that dancing is not forbidden in the Bible, neither is it commanded. Christ did not dance, that we know of, and left no command that his disciples should. But all that this proves either way is that the purpose of the Scriptures is to give general principles for the new life, and so leave us the great benefit of deciding for ourselves, in view of those principles and in the light of personal experience, how we shall apply them in a given case. There can be no doubt that this is a part of divine wisdom. It is essential to the building of righteous character that we should all be permitted, nay required, to decide cases of casuistry which affect spiritual life, each one for himself in the court of his own soul and in the sanctuary of his closet where he communes with God.

Secondly, we wish to say the dance is *not a necessity* to amusement and recreation. Every individual is entitled to amusement and recreation. The demand for it is itself the gift of God. But the dance does not constitute any essential part of it. If, therefore, there is any serious objection to the dance on moral or other grounds, we are under no necessity whatever to rescue or reclaim it from its attendant perils. We can all, if we choose, have all the amusement and recreation which our natures require or can wisely bear without resorting to anything the inevitable tendency of which is to abuse and danger.

Thirdly. Experience has demonstrated, as I shall show further on, that devotion to the popular dance, even in its best and most conservative form, is not only not fitted to promote the highest elements of character, but, on the other hand, that it makes people less open and sensitive to religious truth. The Rev. Dr. H. M. Tenney, who was for several years the wise and cautious and efficient pastor of a city church where dancing prevailed, says, "I have found that those under the spell of these amusements (dancing, card playing, etc.)

are the hardest to reach with the truth. They are last to be reached and the first to backslide. If others have had a different experience, I have yet to hear it." If it be said that it is not in the use but only in the *abuse* of the dance that the evil lies, and that any and every good thing when abused becomes an evil, then we are compelled to take issue on that point. Out of all the multitudinous forms of amusement there is hardly one in fifty that is from its nature at all liable to serious moral abuse. The promiscuous dance from its very nature, like card playing and wine drinking, is extremely liable to such abuse. Not that it is often engaged in with evil motives; not that it cannot be practiced without evil thoughts; but no one will deny that there is in the dance where both sexes are mingled and undue excitement, a peculiar and absorbing fascination, an extreme tendency to excess and dissipation, which is found in connection with almost no other amusement, and which high spiritual life seldom withstands. Dr. James H. Jackson of Dansville, N. Y., while believing in the physical benefit of the dance if it can be kept within certain safe limits, makes the following statement: "As dancing is generally conducted by those who take part in it, I have no hesitation in saying that the evil far overbalances the good that comes from it; so that it is indefensible, and should not be sustained by Christians." After speaking of the physiological dangers of the dance he refers to its dissipating effects upon the *mind*; and specifies dissipation, mental perversity, loose habits of thought, weak conscientiousness, unfitness for public duty, destroyed sense of allegiance to God, "and thus the person is prepared to be influenced wrongly in a *social way*."

Fourthly. This brings us to the real core of the Christian objection to the dance—it is *naturally dangerous to social purity*. Its chief fascination lies in the relation of the sexes. Take the element of the sex out of the problem and the dance need not be feared. But as it is generally conducted it brings the sexes into improper relations to each other, and thus sets the passions on fire. It is useless to mince matters on this point. The danger of the promiscuous dance lies in the too familiar handling of each other's persons when the sexes are together. When we add to this the dissipating and fascinating attendant circumstances and especially the modes of female dress usually adopted for the dance, affording exposure of arms and neck and bosom, it is impossible to doubt the existence of moral peril. The form of a dress is doubtless innocently adopted, but

it is nevertheless a vulgar and subtle though unintentional temptation to young men of both pure and impure mind. Christian young men who have previously been habitual dancers have repeatedly made this confession. Said one, when asked wherein lay its fascination, "To speak frankly, it lies in *personal contact*." Said a Philadelphia army officer when first witnessing a round dance: "If I should see a man offering to dance with my wife in that way I would horsewhip him." We do not at all mean to imply that many ever join in such a dance with deliberate evil intent, but only that it blunts certain natural instincts of modesty and propriety which were intended of God for the guarding of virtue by allowing daring familiarities which would not be tolerated anywhere else. No wonder that such a large and liberal-minded man as Horace Bushnell should say of those forms of the dance, "They are the contrived possibilities of license which belong to high life only when it runs low." No wonder Gail Hamilton says with her usual force, "The very pose of the parties suggests impurity." The chief of police has said that "three-fourths of the abandoned girls of New York were ruined by dancing." Even the *Police Gazette* once said, "Strange that young ladies will allow gentlemen to assume positions and take liberties in the public dance that they would not allow in their parlors." It has been said by still another, "The dancing hall is the nursery of the divorce court and the training ship of prostitution."

Now, I do not indorse all this strong language, but I quote these sentences because candid and thoughtful people know that there is at least a terrible basis of truth for such views. Allow me to make at this point two other quotations from earnest and well-balanced men. A young city pastor writes me, "When I came to make up my mind for myself as to my own personal practice and my advice to others, I decided that the way in which I had been brought up (and in which I continued out of regard upon my parents, while of regard for their wishes and feelings if for no other reason) was on the whole the best way. I decided this before I became a minister, and the more I have traveled and the more I have seen of life in country and in city the stronger has become my conviction that total abstinence from dancing, theater-going, and card-playing is the wisest, safest and happiest course." Prof. Amos R. Wells says, "Dancing—like old Gaul—is divided into three parts: One-third is esthetic, one-third is physical exercise, one-third sensual. As to the first, the enjoyment of fine music, of beautiful

dresses forms, and motions, may all be had under better auspices than in the dance. A woodland ramble, a tennis tournament, an archery club, bicycle or horseback riding, the concert-room,—these furnish in God's own way tenfold more beauty to the eye and ear than is furnished by the finest ball ever given. As for the second third, the physical exercise, it is ill-timed, ill-placed, ill-environment. Hot air, gaslight, excitement, midnight crowds, loaded supper tables, noise,—these make a poor outfit for a gymnasium. Every honest investigator of the dance as now practiced in America will agree that the third part into which this heathen Gaul is divided is the stronghold of the province. The sensuality of the dance makes bold-eyed women of soft-eyed maidens; it makes swaggering rakes of lads; it changes love to flirtation and a game of flippant shrewdness; it makes applicable to many America Tolstoy's terrific strictures on ignoble Russia. It never recreates a Christian; it discreates a Christian and creates a sensualist." It cannot be denied that the dance, even in its best form, almost universally leads to excess; that it declines to keep within the limits of recreation and runs to dissipation; that it often tends to create jealousy between husband and wife; that, like the theater, it is practically impossible to reform or reclaim it from abuse; that "the square dance cannot be kept square, but is sure to be rounded off with the waltz"; that "as practiced by the world it has about the same relation to immorality that wine sipping has to drunkenness;" that "abstinence therefore is much more easily practiced than temperance;" and that they who speculate on its being divorced from danger and made a perfectly safe and spiritually healthful exercise, probably do not understand human nature and are only wasting their time.

Fifthly. Now, as to the effect of this habit of dancing on the life of the Christian Church when practiced by church members, there is a remarkable unanimity of testimony which earnest-minded young Christians surely cannot afford to overlook. It is a very rare thing to find a devoted and efficient Christian worker who is a dancer. I can learn of no man or woman with a decidedly evangelistic spirit who approve of the dance. It is equally difficult to find any church members who are regularly and helpfully at the prayer-meeting who are at all given to the dance. I have not been able to discover any church which is known far and wide as a power for the kingdom of Christ whose members to any large extent patronize the dance. My own uniform experience during more than

twenty years of work has been that the fathers and mothers who were most earnestly devoted to the moral well-being of their children and to the progress of the kingdom of God have shunned and dreaded the influence of the dance. I know of noble Christian parents who removed their family from a certain city simply to escape that influence. I have corresponded with nearly a hundred prominent pastors and laymen in different parts of the country on this subject, and a very large proportion of the replies are squarely against the practice of dancing by church members, while only five, in a very guarded and qualified way, approve. A few think there are other things just as injurious, which is undoubtedly true. We all know the position taken by such men as Moody and B. Fay Mills on this question.

Now in saying these things chiefly to young Christians, some of whom may be in the habit of promiscuous dancing. I am specially anxious to avoid exciting and hasty, crude, or undue influence in this matter. My one desire is that my readers should *stop and think*, and decide the matter for themselves. That seems to be but fair. I am well aware that no church rules or *ex cathedra* prohibitions are of any use unless the heart and judgment of Christians go with them. If the experience of mature Christian workers, the world's need of consecrated lives, the obligations of our church covenants, and the testimonies I have tried here to present, when duly and candidly considered, do not convince minds, then there is nothing for it but "*On with the dance*." On the other hand, if these considerations should convince any dancing reader that he had better not, then I beseech you don't sit down and mourn over the loss of your favorite amusements and give it up simply because conscience says you must; but give it up cheerfully and joyfully for the sake of your Lord and Redeemer and to make room for a larger life and a nobler joy.

O ye highly honored and richly endowed young disciples, called with a high calling to bear the great name and walk in the luminous steps of the Son of God! Do not dishonor that calling. Do not be afraid to exchange the pleasures of the flesh for the joys of the Spirit. If the dance or any other amusement is a hindrance to your Christlike efficiency, cast it from you for his dear sake. Look at the poor world through his eyes. Behold its needs, its sufferings, its blindness, its tears, and its guilt; hear its inarticulate cry for spiritual help, and put yourselves eagerly under his supernal banner to answer that cry.

In conclusion, I simply make two

quotations which I respectfully ask thoughtful mothers to ponder; throwing in this parenthesis, that while youth are in the home and dependent upon their parents, the parent's judgment should in all cases settle such a question as this, and no attempt should be made on the part of the young people to over-ride that judgment. The late Dr. Howard Crosby, so forward in matters of reform in New York, makes this statement.

"The foundation for the vast amount of domestic misery and domestic crime which startles us often in its public outcroppings was laid when parents allowed the sacredness of their daughters' persons and the purity of their maiden instincts to be rudely shocked in the waltz. This vice, by the force of fashion and 'good society,' has captivated the young and deluded the old in the church of Christ, and no minister of Christ must utter an uncertain sound here."

Bishop Cox of western New York says:

"The gross, debasing waltz would not be tolerated another year if Christian mothers in our communion would only set their faces against it and remove their daughters from its contamination and their sons from that contempt of womanhood and womanly modesty which it begets."

Woman's Work in the Church.

Paper read before Oak Level District Meeting by Miss Lucy Jones and published by request of that body.

It has been said by some that woman's sphere is a narrow one, that her influence is limited and her life circumscribed, but this is a mistake. There may be no limit to her work and if there is we will leave this line for each one to draw, but of one thing we are sure and that is this:

There is a work for each one of us to do, and this work consists in doing whatever is necessary to make a true woman.

"To be a woman in the truest and highest sense of the word," as a writer has said, "is to be the best thing beneath the skies." To be a woman is something more than to live eighteen or twenty years, something more than to wear flounces, exhibit dry goods, sport jewelry; something more than to be a belle. These qualifications help but little towards making a true woman. A true woman exists independent of all outward adornments. It does not exist in having wealth, or personal beauty, or literary attainments, neither does it consist in doing some great act by which our names will be made famous and handed down on the pages of history to coming generations.

It is true that some have become famous like Florence Nightingale and

the Maid of Orleans, but does the fact that we know what Florence Nightingale and the Maid of Orleans did make them any greater? Thousands of women just as good as they, have lived and died in poverty, whose names are forgotten, and to whose memory no monument has been erected. My friends, to be a true woman consists in doing cheerfully the many little duties that present themselves to us each day. We should not despise little things. Every great thing in nature is composed of minute particles, and every noble life was made great by many good little acts.

"Not mighty deeds make up the sum
Of happiness below,
But little acts of kindness,
Which any child may show."

Then we should not consider as menial service, the speaking of a kind word to make some soul happy, the presenting of a bunch of flowers which brings a pleasant smile over the worn face of some sick person, the glass of water for the thirsty, the ready hand reached out to help the aged, and the morsel of bread for the hungry.

"O deeds like these though little things,
Yet purest love disclose,
As fragrant perfume on the air
Reveals the hidden rose."

"Our Heavenly Father loves to see
These precious fruits of love;
And if we only serve him here,
Will dwell with him above."

Then we should be encouraged to go forward with renewed energy and courage in the performance of every duty, remembering that it is not what we do, but how we do.

You have it in your power by your gentle words to alleviate in a great measure the many troubles that befall mankind. The grandest influence comes from living right at home as well as abroad. I know of nothing more beautiful than a quiet Christian life, calm in prosperity and steadfast in adversity.

Do you give more honor to John Wesley whose remembrance is so dear than to his noble mother, or to Napoleon, Alexander, Cesar, or our noble Lee, than to the heroic soldiers who fought under them? Do you believe that the preacher in the pulpit has a wider field of usefulness than you?

As for myself I believe that every person who does his duty, whether it be the king in his palace, the boot-black at the corner, or the woman around the hearthstone, have the same bright crown in Heaven.

The king's name will be remembered, but the boot-black and the poor woman's name will be forgotten, and class them among the forgotten workers.

"They lived, and they were useful; this we know,
And naught beside,
No record of their names is left to show
How soon they died;

They did their work and then they passed away,
An unknown land;
But they shall live in endless day in fair, shining land.

No glory clusters 'round their names on earth;
But in God's heaven
Is kept a book of names of greatest worth—
And there is given
A place for all who did the Master please,
Though here unknown,
And their names shine forth in brightest rays
Before the throne.

Oh, take who will the boon of fading fame;
But give me
A place among the workers, though my name
Forgotten be;
And as within the book of life is found
My lowly place,
Honor and glory unto God resound
For all His grace."

Woman's mission is a grand one, full of responsibilities. She has had many battles to fight, and she has fought them with heroism and undaunted courage. It should be our aim to make our lives beautiful by fulfilling our mission with fidelity in the sphere in which God has placed us.

Sir Edwin Arnold and the Japanese.

BY NARIAKI KOZKI

Will you not be kind enough to let me say a word or two on Mr. Atkinson's criticism of Sir Edwin Arnold? While all that Mr. Atkinson says in his two recent articles in your paper may be true—and I am not sure of it—I am inclined to think they give a wrong impression, and do not therefore do full justice to Sir Edwin.

Mr. Atkinson and Sir Edwin represent two opposite classes of observers. Mr. Atkinson is one of the missionaries who came to Japan to teach us with no intention whatever to learn anything from us. If they cared to know anything about Japanese it is naturally the sins and degradation of the Japanese. The most of them probably had no direct knowledge of the lower class of their own people at home; and it is no wonder that, when they came in contact with the lowest class of the Japanese at our seaports and in our large cities, they should keenly feel the darkest side of our Japanese life. And what can be more natural for such persons than to be disgusted to hear it said as an undoubted fact that at least the gentler half of the Japanese is semi-angelic?

Sir Edwin, on the other hand, is a journalist and a poet. He is well acquainted with evils, not less than with good things in this world; but his taste is for the latter rather than for the former. That is to say, he sees with a poet's eyes. He goes East to learn, not to teach; and when he learns anything good, he takes it up with the eagerness of an ardent

learner. So when he could see the best side of our Japanese life, which Mr. Atkinson has not so far had any opportunity to see, at least apparently, it is but a matter of course that Sir Edwin should give to the world a rather glowing account of Japanese life.

I do not here intend to play the part of an umpire in this one-sided contest; but if what I have said above is true—and I do not see what else could be said—it is clear that Mr. Atkinson's criticism is ill-advised. Indeed, I wished that Sir Edwin had less affected his knowledge of Japanese words, which were not in a single instance happily introduced; but this was a trifle. What did not appear to a man of Sir Edwin's renown was, that after reading his article on "Love and Marriage in Japan," the reader at once felt as though all the facts, sentiments and opinions found in it were reproduced from Miss Bacon's "Japanese Girls and Women." I may say in passing that this book of Miss Bacon's is almost a classic on Japanese life. In saying this, however, I must add that she gives among others an account of marriage relations of her own native servants who were necessarily of the lowest class, especially in a city like Tokio, as examples of our actual family life. Outherwise the book is excellent, with the exception of a few mistakes or oversights.

The Japanese, as a nation, I believe, has a peculiar national spirit which has a mission to fulfill in the world. Sir Edwin has seen it in our women. He seems to be unable to see it in our men. It is very conspicuous in our works of art. I have sometimes characterized the typical Japanese as a man of ideality. I think there can be no doubt that this national spirit will be Christianized by the divine inward truth of the Gospel and enlightened by the ever advancing knowledge of Western sciences and arts, and will serve at least as a protest and a reminder against too mechanical and utilitarian spirit of the West. But a time of change is a dangerous time. I cannot but think that Sir Edwin's warning to missionaries was well meant, and sincerely wish it were heeded by them.--*Harvard University.*

MISSIONARY DEPARTMENT.

"Go ye into all the world, and preach the gospel to every creature."

Among Our Native Workers.

The night service was very thin on account of the cold. One among the audience was a young man, who was requested by some of the leaders of

the Congregational church in Senda to help their preacher, who they sent in to get a start; he appeared quite sorry but feels he cannot deny because of his former acquaintance with them. I feel sorry they have sent in a man on us in such a small place.

Early on Monday morning at 3 a. m. a fire broke out quite near our hotel, which continued spreading till 5 a. m. when it stopped spreading and was gradually extinguished. This was another help to our colds. On account of cold weather we put off finishing visiting this field and returned to the river villages to finish up Ishinomaki work. The remainder being fully 30 miles up the Kitakami river. Four days suffice to visit four points, and one day more 17 miles further up the river to one of the Ichinoseki points, in this way finishing all our work along the river before Sunday, which I intended to spend at Wakayanagi, Mr. Matsukawa's headquarters. This round was very trying, for while we had good meetings except in two instances, we met with another snowy day and night, the effect of this storm was so to add to my interpreter's sickness as to make it necessary for to take every opportunity we could get for him to rest. Accordingly we sent him on ahead to Wakayanagi, where a Greek Christian doctor attended him and declared it la grippe; therefore as la grippe in Japan has not yet lost its power, we felt it wise for him to rest a few days while I joined Bro. Matsukawa and did my best in talking to the people in their own tongue.

By the bye, I observed that Bro. Watanabe acts with much prudence, he tries to learn the people, get among them as the way opens, does not appear to mind being laughed at, but goes straight forward. He is in with this policeman, that school teacher, this highly esteemed family and that farmer or factory proprietor; not for harm but for to do them good. He has a rather poor field to work, but I think he will endeavor to do all the good he can by God's rich grace on it.

When I met Ohta San, our former interpreter, student and now helper, it was to find him on a bed with a swollen foot; he ought not to have come, but being a rather obedient young man he came in answer to my card. However, we had a nice meeting, and the following day I hastened in a dreadful storm to Wakayanagi, the worst of the storm being in the afternoon, when I found it at one time dangerous to stay on the horse, so dismounted and finished up on foot. I trust Ohta got home by jinriksha before the worst of the storm.

Bro. Matsukawa of Wakayanagi is the preacher whom Bro. Borthwick is supporting this year with his work.

He is another solid young man not easily ruffled, but when, more like friend mule, so they say. He is faithful, I believe, will do all he can, is slow to make acquaintances; has his work and sticks to it. He has one of our members with him at Wakayanagi, who was formerly a Buddhist priest, a very intelligent fellow whom the Buddhists fears because he appears to know all about them. We spent from Saturday to Monday with them, holding two services on Sunday besides Sunday school. Sunday night was a grand meeting in our new Koncho or meeting house. Five of us spoke, viz.: Mr. Matsukawa, the above mentioned formerly Buddhist priest, a Itru Kyowai member from Kannari 5 miles off, another young man from the same place and myself, very short in the native tongue. Little is accomplished here as yet, but preaching services established and a Sunday school. Possibly here and on this field of 4 other smaller points our brother has about 9 ready listeners to the truth. At Kannari 5 miles northwest, we have 5 members of Iwai Christian church, who with the above named brother of that place helps our work greatly; even holding a Sunday school. Monday morning our good, earnest faithful brother, was ready to start on our 4 day's circuit bright and early; the first being one of our new points 7 miles East near the river, and within 3 miles of one of Mr. Watanabe's outposts. At present little or no interest. Three members of the Sendai churches in or near the town. A nice few turned out, was quiet and orderly; seed-sowing time, reaping bye and bye; we love the sowing even though it often requires much faith and patience. The following day we came to the above Kannari being about 12 miles to the northwest having to pass Wakayanagi to get there. Here we celebrated the Lord's supper about 5 p. m. and at night had a good meeting with three speakers. I am glad to say the above mentioned brother has such an influence in his own village that many of the people who had been standing over one hour in the cold continued in many cases to listen to their own townsman for fully 30 minutes longer. I love to see such fruit bearing Christians who continually labor to bring others to Christ, and whose influence is felt by heathen neighbors.

[To be continued.]

A man may be an eternal failure, although his footsteps glitter like gold and his words sparkle with knowledge. That man is the most successful in the divine kingdom who sets in motion the greatest amount of spiritual power for the glory of God. Whatever may be the opinions of reward of fallen mortals.—John Reid.

THE SUNDAY SCHOOL.

Lesson XI.—The Den of Lions.

DANIEL 6:16-28.

GOLDEN TEXT:—No manner of hurt was found upon him, because he believed in his God. Dan. 6:23.

TOPICAL ANALYSIS.

1. Daniel in danger (vs. 16-18.)
2. The great deliverance (vs. 19-22)
3. The king's joy (vs. 23.)
4. The king's vengeance (vs. 24.)
5. Daniel's God honored (vs. 24-28.)

INTRODUCTORY.

Quite a change has taken place in the Babylonian Empire since our last lesson. Nebuchadnezzar is dead, and the kingdom has passed out of the hands of his son, Belshazzar, into the power of the great Persian king, Darius. This Darius, we are told by historians, was a very great man, and when he came to the throne of Persia, he reformed the administration of the government, making such wise and lasting changes that he was called the second founder of the Persian Empire. He established post-roads, instituted a coinage for the realm, and extended his boundaries to the rich and crowded plains of India on the east, and far into the Scythian country on the northwest.

When this king came into possession of Babylon, he set a hundred and twenty princes over his whole realm, and over these princes three presidents, of whom Daniel was one. This happened about the year 538 B. C. Daniel speedily came into favor with the king and the king thought to make him chief of the other two presidents. The jealousy of the others was terribly excited, and they sought very hard to get something against Daniel, that they might accuse him before the king. But Daniel remained blameless in their sight, and did all his transactions well. So not being able to find any fault in him, they agreed to attack his religion. They went to the king and besought him to sign a decree that whosoever should make a petition to man or God within thirty days, should be cast into a den of lions. Darius not knowing their purpose did this. Now it was Daniel's custom to betake himself to his window which opened toward Jerusalem, and kneel down and pray to his God three times a day. Disregarding the decree of the king, he continued to do this, just as his enemies had expected. They then went and reported this to the king. When the king heard that his prime minister had done this, he was very sad, but there was no way for him to get out of inflicting the punishment, since laws of the Medes and Persians could not be altered.

THE LESSON PROPER.

I. Daniel in Danger (vs. 16-18.)

16. Then the king commanded, and they brought Daniel, and cast him into

the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

The decree which the king signed was very foolish indeed, but since there was no other recourse, he would not go back on his word, but allowed Daniel to receive the penalty. It seems that the king had some hope for Daniel's deliverance by the God he served. No doubt he had heard of the deliverance of Shadrach, Meshach, and Abednego, and also of the dreams which Daniel had foretold, and of the interpretation of the hand-writing on the wall. And he thought it possible that Daniel might be delivered.

17. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

Darius was determined that Daniel should not escape by his own power, or by the aid of any human being. To break, or mar the signet of the king, was punishable by death, and, furthermore, the stone was sufficiently large to bar the way and prevent Daniel from working it away from within.

18. Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him; and his sleep went from him.

Darius knew that he had done wrong. He had endeavored to punish an innocent man. His conscience lashed him for his unjust act. This experience of the king has been the experience of nearly all of us. We often are called upon to decide whether we will act for the love of God or for the love of the world. And quite frequently we decide in favor of the world.

II. The great deliverance (vs. 19-22.)

19. Then the king arose very early in the morning, and went in haste unto the den of lions.

After a troubled, sleepless night, during which the king's thoughts had been entirely upon Daniel, he arises from his bed and hastens to the place of Daniel's confinement. He was anxious to relieve himself of the unpleasant feeling which so disturbed him, and probably was hopeful of finding Daniel safe.

20. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

The king's hope for Daniel's safety here exhibits itself clearly. His decree was unalterable, but if there were a God who could protect his people even from the rage of a lot of hungry lions; that would be sufficient excuse to the king in his desire to change the decree.

21. Then said Daniel unto the king, O king, live forever.

This was the common salutation in

those days. We have something similar in kingdoms at the present time, such as, "Long live the king."

22. My God hath sent his angel, and shut the lions' mouths, that they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

The angels of God accompany his people on earth, and often intervene between them and danger. It was thus with the men in the furnace of fire. We cannot tell how often angels are hovering around us, to comfort in sadness, and protect in danger. They are God's messengers, and their number is innumerable.

III. The king's joy (vs. 23.)

23. Then was the king exceedingly glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in God.

The king, upon finding Daniel unharmed, was relieved of the discomfiture of spirit which he had endured during the night. He was joyful to know that he had not been able to destroy the great man of God. Daniel was the king's favorite, and the king desired to see him live, even though in the face of his realm he were bound to yield to their custom in not setting aside the decree which had been made. The latter part of the verse tells us why Daniel remained unharmed.

IV. The king's vengeance (vs. 24.)

24. And the king commanded and they brought those men who had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the pit.

The king was excited with anger against the enemies of Daniel. He was angry for two reasons. One was, they had duped him, the other, they had acted unjustly toward an innocent man. People laid a great deal more stress upon divine intervention in those times than they do now. And often the imaginary blessing or cursing of some god, would change the whole course of a ruler's plans. It was so in this case. The king's decree was set aside and Daniel's accusers met the fate which they intended for him. The king, however, acted unjustly in causing heir innocent wives and children to be punished for the conduct of their husbands and fathers.

V. Daniel's God honored (vs. 25-28.)

25. Then King Darius wrote unto all people, nations and languages, that dwell in all the earth; Peace be multiplied unto you.

The different nations of the great realm which he governed. Not all the earth, because there were some nations over which he had no authority, but the kingdom was so great that the writer used the expression simply as a figure of hyperbole.

26. I make a decree, that in every do-

minion of my kingdom men tremble and and fear before the God of Daniel, for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

There is one thing strange about these ancient kings. Notwithstanding their readiness to acknowledge God as the one true and living, and also directing their subjects so to do, yet, they with the same readiness drifted back into the old channel along which they had been drifting all their lives. God was acknowledged by Nebuchadnezzar and Darius, and yet they did not for any length of time hold him above their other gods; for idolatry was too firmly rooted.

27. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

Darius must have heard much of the works of God, else he could not have spoken this verse. He had read, we presume, the history and traditions of the Jewish race of their journey from Egypt and their settlement in Caanan, and since one of God's wonders had taken place directly before his own eyes, all these things which he had heard and read were impressed upon him with a new significance.

28. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

The order of the Persian kings have been reversed by some of our historians from the way they are given in the bible. Myers makes Cyrus reign first, then Darius, then Xerxes I. But however this may be, Daniel lived to a good old age, and so far as we know, was honored unto death.

REFLECTIONS.

Not all innocent people escape unjust punishment, but only innocent people have any hope of escaping it.

The angels of God are always ready to minister to the people of God.

The conscience of man will always keep him from sleeping when he does gross wrong.

Like Daniel, we all can so act as to cause God's name to be adored and revered among the nations.

The righteous and good increase their years in this life by right living.

HERBERT SCHOLZ.

"Handsome Jen."

"Handsome Jen," was a young, good-looking woman, but afflicted with a very violent temper, and utterly indifferent in regard to all religious concerns. Her husband had been killed by an accident, and she had supported herself and child ever since. With her few virtues, of which neatness was the chief, she connected many vices. She was excessively fond of drink; every Sunday she had what the people in her court called a

"bout," and even strong men were afraid of her then.

Again and again the devoted Bible woman had tried to get access to her, but had always been refused, until she had once rescued her little girl from a street fight, and the mother, in gratitude, promised she might come and read to her.

One fine summer day the Bible-woman, taking advantage of this permission, knocked at the door, although doubtful if the woman would keep her word.

"Come in," said Jen; "I don't want you, but I said you might come, and so you can."

The Bible-woman entered thankfully.

"I saw you go in next door just now; who wanted you there?" the woman inquired.

"Poor Sally Martin," answered the Bible-woman.

"Why, what's the illness with Sally?"

"Nothing, now," was the solemn reply; she's dead. "She was taken ill this morning, and only lived four hours. I went to pray with her, but I couldn't."

"Couldn't and why?" cried the woman startled.

"She wouldn't let me. Though she sent for me, she began to swear the moment I tried to pray; and indeed, the room seemed so filled with evil, that I couldn't think one thought of prayer. So she died that way."

"Sally was an awful one," said Jen solemnly. "I thought I was bad enough, but really Sally was worse than I."

"And suppose you should be taken as suddenly as she was," said the Bible-woman, "would you want to die like that?"

"I didn't send for you to talk religion!" cried Jen, frowning.

"No, you didn't send for me at all, but you said I might come; and you'll let me read a little bit; that's what I do, you know."

"Well, I don't mind, only be quick about it, for I've got to go out."

The poor woman listened quietly for a few minutes, then sat bolt upright, her work fallen from her hands. Presently a tear rolled down her cheek; then another, and another but she did not seem to be aware of it.

When the Bible-reader had finished, she exclaimed fiercely, "There, you can go; I've heard enough. I can't find no comfort in it. You may, but I can't. It makes me feel wicked and miserabler. I wish I'd sent you off, I do."

The lady put her Bible away, and asked Jen if she might pray a little with her.

"Git out of this, or I shall strike you," was the savage reply; and quietly and at once the Bible-woman left.

Shortly afterwards a gentle knock was heard at the door. She arose to open it. A tall, well-dressed, good looking man stood there.

"May I come in?" he asked; his rich, low voice touching a cord in the already wounded heart. "My Master sent me here with a message to you."

The woman looked up in surprise.

"My Master has known you a great many years," he continued, "and He has seen you in poverty, in the midst of evil and temptation. He wishes to lift you out of all this, and to give you riches, blessings, and honor. He has always loved you; and He has sent me to you with a message. And for all the gifts He is ready to bestow on you, He only asks that you love Him in return."

"Who are you talking about?" asked the woman.

"I am talking about my Master, my friend. He wants you to possess joys so precious and so many that I cannot describe them all. And this Master is Jesus, the Lord of life and glory. Let me read a message from Him to you."

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

When he had finished reading, the poor woman burst into tears. It was the same chapter in the New Testament that the kind Bible-woman had read only a little while before—words that promised pardon and peace through the blood of Christ—but it filled her no longer with anger, but with self-accusation and wonder.

"Oh, sir," she sobbed, "that can't mean me, I'm such a wicked, wicked creature."

"It does mean you," he said, astonished at this softness and contrition; he had heard of the woman's fiery temper and sinful life, and had called on her hoping to speak "a word in season." Then he knelt down and prayed with her. When they rose from their knees, this proud, hardened sinner was a changed person. She saw her wickedness; and, if there was mercy for her, she meant to obtain it. She soon found forgiveness and happiness in Jesus Christ; for none ever come to Him in faith and were sent empty away!

There was a great outcry in the court when the news spread that "Handsome Jen" had turned religious. Women watched at their doors for a sight of her, and scarcely believed that quiet face *could* be the same which had been so often flushed and distorted with drink and evil passions. To them the event seemed almost a miracle. As for the once unhappy and miserabler woman, she was like a new creature, walking in a new world. She went to the house of God, and sent her little girl to school. She worked diligently, and none of her earnings were now flung

away at the public-house. "Old things have passed away, and all things have become new."

Such is the transforming power of the Gospel. "Though he have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold," is the blessed assurance of Him whose grace is omnipotent and overflowing. Come then, to-day, and be reconciled to God, through the sacrifice of His Son, whose matchless love is yearning over you with infinite compassion.—*Selected.*

FROM PASTORS AND FIELD.

BRO. CLEMENTS:—It may be that a few words to the readers of the SUN from my field of labor would not be out of place.

I have been at Burlington nearly one year during which time the church here has had nineteen accessions, and raised for all purposes nearly twenty-five hundred dollars. The work here is by no means on a boom, but moves steadily on with the prospects growing brighter. Our congregations are fair and attentive. The work of building is not as rapid as some would like to see, but we are trying to pay as we go. When completed, the church here will be equal to the best in town. Our ladies are nobly doing their part. The Aid Society gave an ice cream and strawberry supper on the evening of the 17th inst., and cleared nearly fifty dollars therefrom. The work of building is burdensome, but a love for the cause helps to bear the burden. A deeper spiritual feeling also seems to characterize the work.

Lebanon is now in a better condition than it has been for years. The debt, which has retarded the progress, is now discharged. The ladies there are now about to band themselves together in a society for systematic work. At my last appointment, there was one valuable accession to the church. The Sunday school under the superintendency of Cpt. Smith, is more flourishing than it has been for several years. The congregations at this point are good; and, we are led to hope that the church is about to become more fully consecrated to the service of the Master.

C. C. PEEL.

May 31, 1892.

District Meeting No. 2.

District meeting No. 2. met at the church at Plymouth, Wake county, N. C., May 28, and engaged in a prayer meeting conducted by Bro. J. L. Banks.

Revs. J. A. Jones, N. B. Honeycutt, C. H. Rowland and J. W. Fuquay were present. Churches were represented as follows: Plymouth; J. Milton Banks and Minnie Murray; Auburn; Jesse Langston; Christian Chapel, L. S. Mann and E. C. Stephens; Catawba Springs, G. M. McCullers and R. E. Murray; Mt. Hermon, J. L. Banks; Spilona, W. L. Banks and N. A. Lasater; Wake Chapel, J. M. Powell. Rev.

J. A. Jones was made President and J. M. Banks secretary.

The various subjects on the program were discussed with much earnestness by the different brethren. The speeches were good and the music excellent. We meet the next time with the church at Auburn on Friday before the fifth Sunday in July at 11 a. m.

Sunday morning Sunday school speeches were made by Rev. J. W. Fuquay, W. G. Clements and Bro. Herbert Scholz. Rev. W. G. Clements preached at 11.30 a. m., and Rev. J. W. Fuquay at 2 p. m. On the whole the meeting was a success. Six new subscribers were added to the Sun's list.

J. MILTON BANKS,
Secretary.

District Meeting.

The district meeting of the D. R. C. C., at Pleasant Grove, Randolph Co., N. C., embracing the 28th and 29th of May, was, I am told, a success.

It was not my pleasure to be present until Sunday, and I will therefore leave it to some one else to report that Saturday's work. Notwithstanding the morning rain there was a very nice congregation out Sunday. Rev. M. L. Hurley was present Saturday and promised, if he was able, to give the people of Pleasant Grove one more opportunity to hear him; but owing to his feeble health he was not able to meet the very earnest desires of the people.

He left at intermission for his father's in Montgomery county aiming to spend the night at his brother's.

Bro. Hurley aims to be with me at Parks X Roads next 3rd Sunday. He aims, D. V., to preach there that day where he did some of his first preaching.

May the Lord bless Bro. Hurley in his sad affliction and sanctify it to his good and the good of the church.

The church at Pleasant Grove has some as good singers as any country church to my knowledge. Sunday a. m., before preaching, that whole-soled, energetic Christian worker, Bro. Lee Brady, who is a member of P. G., called the class together and gave us the gospel in song. He does not only have the old and middle aged to sing but he has the children trained. It is indeed pleasant to sit and hear their sweet angelic voices as they sing of Jesus and his love.

The writer preached in the a. m., and Rev. W. B. Richardson in the p. m.

J. W. PATTON.

Liberty, N. C., June 1, 1892

New England Matters.

The months of April and May have been somewhat different from their

predecessors. The first of April was unusually warm, a few days were decidedly hot. The balance of the month was cold and uncomfortable. The rainfall in April was only a little more than one inch. Last year it was over six inches. The whole of May has been colder than usual. In addition to an abundance of rain, we had a snow storm Friday, 20th. In some parts of New England, the snow was eight inches. On the coast it was rain instead of snow.

The temperance cause is nearly unchanged. Prohibition is evidently on the gain. Church members in some of these states pray for temperance and vote for rum. They take political papers, but no religious paper. We need a more healthy public sentiment on temperance, and a more thorough enforcement of the law. Officers are not inclined to do anything that will hurt their political party. They all want the rum vote. Maine and Vermont, are the most consistent prohibition states. In New Hampshire, the prohibition law is very poorly enforced. Massachusetts has a local option law, and about twice as many towns voted "No," this year as last.

The Christian church in New England, is losing by death some of its most valuable ministers. Bro. Moses Kilder of Vermont, for about 50 years pastor of the church in Woodstock, died the 7th inst. He was an excellent man. Bro. Dealand of this state died this month, and Maine has sustained a loss also. We have a number of vacant pulpits. More pastors are needed. There have been but few changes among the pastors. Both ministers and people seem well satisfied with their present relations. If we don't succeed in having an increase of pastors, we may have a decrease of churches. The people will have preaching; and if they can't have what they want and what they need, they will take what they can get. Several of our churches have increased the salary of their present pastors without being asked by the pastors to do so. That is a Christian-like act.

H. M. EATON.

Walpole, N. H., May 31, 1892.

Windsor, Va.

Fifth Sunday afternoon I preached a special sermon to the children in the Windsor church. It is a pleasure to talk and preach to children. God bless them and make them useful in the world!

Your influence, what is it? Is it good or bad? Which? It may be that your influence is not wide, that the sphere in which you move is small, and that you have not had a good opportunity to spread it out. But wherever you are, whatever you do, exercise a healthy influence, so that it may be inspiring to others. The sweet influences of an honest life, no one can bind. They are more precious and valuable than gold. Influence, like perfume soon spreads and floats all about us recommending us to the favor of the world, or censuring us with its frowns. The mighty moving power of influence is

all the time working, it is working salvation or ruin. So many people are under bad influences, and eternal ruin will be written upon every one, unless they get out of them. Many will live in the midst of evil influences because they can make a little money. How unwise it is for any one to sell himself for money. Selling their character, selling their all for a few dollars. With a great many people money has a larger influence than any thing else, they will make any sacrifice for it they can. They will give up health for it; they will give up the religion, for it they will give up their character for it, and many will give up their friends for it. Money, how many get it by false pretenses, how many get it dishonestly, how many get it in an underhanded way, and how many, O, how many get it by taking advantage of the weak! Money gained in that way will not stick, it will never last. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Is your influence what it ought to be in your home life? Do you live so as to cause those in your family to believe that you have been with Jesus? Too many go to church on Sunday, preach, pray, talk, sing, worship, but their lives during the week do not accord with the Sunday life. The life is impure, morbid, selfish. Many sermons, many prayers, are preached and prayed which do no good, because they are not what the people need, nor what God wants. There is not enough of the Lord Jesus Christ in them, no spirituality, no action, no faith, no life, no inspiration, but there is too much display of literary preparation. It will be better with us if we can say: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God who loved me, and gave himself for me."

Do not let your influence be too local, send it out. The same air that kisses you with the breath of summer fans, cools and revives others in distant parts.

J. T. KITCHEN.

The District Meeting at Concord.

For the first time in the history of Concord, one of the oldest churches in the N. C. and Va. Conference, the District meeting was held there Saturday and Sunday, May 28-29.

Saturday morning, Rev. J. W. Holt conducted religious exercises after which he called the meeting to order and proceeded to organization, Rev. J. W. Holt was chosen president and W. P. Lawrence secretary.

Only a few churches in the district were represented by delegates. Though the attendance was small, several enthusiastic speakers were present and all the topics in the program for Saturday were well discussed. We were made to feel sad several times during the day by hearing the name of our beloved co-worker and fellow student, Rev. D. M. Williams called out from the program, and to hear no response from that dear brother, who such a short time ago was with us laboring and pleading to win souls for Christ, who was making his way so fast to renown in the Christian world, but who today we believe is free from all toil and care as he sits with Abraham, Isaac, and Jacob in the presence of God,—as he sits among the angels and join in the coronation of the redeemed, wearing a glittering crown upon his head and bearing palms of victory in his hand. The whole session Saturday was interesting and doubtless much good was accomplished. Sunday at nine o'clock a large audience had assembled at the church.

After the religious exercises, the program was taken up and a lively discussion marked considerable interest until eleven when it was announced that it was time to begin the regular church services.

The new church having been substantially completed and painted it was gratifying to the members and visiting brethren present to take part in dedicating it to the service of God. Rev. J. W. Holt preached the dedicatory sermon from II. Peter 1:8 and 9. The sermon was broad, liberal, instructive, comprehensive, and abundant in the spirit of Christian unity. If all ministers were like Rev. J. W. Holt, there would be no sectarianism and churchism. After the dedication of the church Rev. W. S. Walker administered the Lord's Supper.

Rev. A. F. Isely preached in the afternoon. The whole occasion was very pleasant and profitable, and will long be remembered by the hospitable people of Concord and their friends whose good fortune it was to be present.

May the Lord bless and strengthen the Concord people as they henceforth go to worship in their newly dedicated church.

Churches desiring the next District meeting will correspond with Rev. J. W. Holt, Burlington, N. C. Rev. C. C. Peel of the same town was appointed a committee to get up the next program. All who expect to attend the next District meeting in this district will please so notify Bro. Peel.

W. P. LAWRENCE.

Elon College, N. C., May 30, 1892.

Renew your subscription to the Sun.

The Christian Sun.

THURSDAY, JUNE 9, 1892.

REV. W. G. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER.

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Money is needed to get out the SUN. Won't you help us by sending in your renewal?

Don't forget the Norfolk Memorial church. Send you money to Col. A. Savage, Norfolk, Va.

Rev. J. A. Speight of the Asheville Baptist, received the honorary degree of D. D. from Rutherford College on May 25.

Rev. J. O. Atkinson went to Virginia Friday where he will have charge of Rev. M. L. Hurley's labor during the summer.

Rev. C. L. Jackson has been conducting a grand meeting at West Randolph, Vt. Thank God for earnest Christian workers.

Rev. A. H. Burnett, Sumpter, Ill., has recently baptized 19; Rev. J. M. Brown of Merom, Ind., 15. May the good work continue.

The Century for June, one of the best magazines published, is on our table and presents an interesting lot of reading. Published at New York.

Expressions of regret are freely made by the press on account of Rev. J. P. Barret's illness, showing the high esteem in which he is held by all.

Our thanks are due J. B. Harrell of Cypress Chapel for a nice list of renewals. We need the money and thank those who take this interest in the SUN.

Belford's Magazine for June is an excellent number of that very excellent journal. It is very interesting both in its Literary and political departments.

Read what Rev. W. T. Herndon has to say about Elon College, and then act accordingly. Let every one who can pay his subscription now, do so immediately.

Dr. Parkhurst, the noble man who has labored so incessantly and successfully in New York for the prevention of crime, will spend a few months in Europe for rest and recreation.

Rev. J. L. Foster, pastor of the Raleigh Christian church, has returned from his visit to relatives in Alabama. He brought the SUN a good list of subscribers. Many thanks.

Rev. W. W. Staley's pleasant countenance beamed in upon us a few minutes Friday while he was waiting for the train on his return to Suffolk after a short visit to his home in North Carolina.

Rev. C. J. Jones, D. D., will take a trip through the Northern states in behalf of the Union Memorial Christian Church at Norfolk, Va. Rev. Roger Charnock will fill his pulpit during his absence.

Southern Sunbeams is a nice magazine for our boys and girls and only costs \$1.00 per year. It is the only paper of its kind published in the South and deserves a hearty welcome. Send for it to Atlanta, Ga.

Musical Record for June is a handsome member of that interesting and instructive periodical by the Oliver Ditson Co., Boston, price \$1.00 per year. Besides all the current Musical News it has three pieces of Music which in themselves are worth no little sum.

At the District Meeting at Oak Level Rev. J. W. Wellons said he would send each child who would write for it some corn provided it be planted and the crop devoted to missions. He has an extra good quality of corn and we hope many children will take advantage of his offer.

A few have kindly responded to our earnest appeal to renew subscriptions to the SUN and to such we are very thankful indeed. But there are a great many more whose subscriptions are due, and as we need money just now and a great deal of it, do not keep us out of our just dues but send it to us at once, please.

Our supply of Children's Day Programs has been exhausted. Those still needing them can be supplied by addressing Rev. C. V. Strickland, Argos, Ind. More than four times as many have been used through the South this year than last. Interest in the church and Sunday school is on the increase very materially.

The New England Herald comes to us with well filled pages of bright interesting and instructive matter. Among other articles we notice the The Hampton Institute, illustrated, and, what especially attracts our attention, the Christian Endeavor Movement. Among the portraits of prominent workers in this movement we recognize many familiar faces. The June number is specially interesting. Address New England Magazine corporation, Boston, with 25 cents and get a copy.

While in the country last week we were shown the last resting place of James Fuller, the first man to set type on the CHRISTIAN SUN. To be thus reminded of the flight of time arouses thoughts both solemn and grateful. Solemn in that we feel an anxiety to start where our predecessors left off and go forward to better and more glorious results but know we are unable to do so unless we abide in Him who is our Guide. Grateful in that the opportunities presented to us are better and can be turned to greater and more lasting good than any those of the past enjoyed.

Moral Reforms.

The question of moral reform which is now so agitating the minds of the people, is no new thing. The world's history is dotted all through the centuries, with efforts at moral reform under various names.

Many who are well wishers to this heaven born work, stand aloof, because so many efforts have been put forth, and complete success has not been attained. It must be remembered, however, that advantage ground has been obtained at every step. We can only see the progress that has been made by looking at the work all along the journey. If we look at the waves as they strike some substance, and recede, we may reach the conclusion that no good is being accomplished. But looking at the work from first to last, it is clearly seen that every effort put forth has attained some degree of success.

All the reform periods have been set in motion either directly or indirectly by God. The curse pronounced against Cain for the murder of his brother, Abel, was a thought of moral reform. And this scream put in motion at Abel's funeral, has worked its way on down by the flood, through the wilderness, in the cities of refuge, around the temple, elevated by the sermon on the mountain, proclaimed far by the reformation and pushed forward by the present agitators.

Politicians are great believers in moral reform; but they are very much like a coward in the time of battle, trying to keep themselves far enough in the rear to be out of danger. Their argument is always; "It is a little too soon for this reform move you are making. You will injure your cause, if you undertake it now. Just wait a few years longer till the people are educated up to it, and then we will all fall in with you, and you will have no trouble to bring about your moral reform." It is impossible to educate the people in anything until they are taught in it. And the only way to teach the people in moral reform is, to teach them in it.

A few years ago when the prohibition campaign was made in North Carolina, many said; "The cause of prohibition was thrown back ten years." But the logic of events has shown that the opposite was true. The wave that was then thrown against the whiskey traffic seemed to recede for a few months; but soon it was moving on again with more rapidity than ever before. And so it is with all moral reform, the tendency is onward.

Moral reform may be illustrated by what often occurs in cutting down a tree. The tree may be leaning in one direction, but it is desired that it shall go in the other. So some one undertakes to push the tree in the direction desired. All the strength is thrown against it; but it moves only a few inches, and bids defiance. The tree is permitted to recede and sway in an opposite direction passing the original line, but soon it starts again in the desired direction; and now by the momentum of the tree and the force again thrown against it, more advantage ground is gained. And thus as the tree moves to and fro momentum is gained in the right direction. Soon the splinters begin to snap, and finely down comes the tree with a crash. So it will be with all moral reform. It may swing to and fro through long ages, but with every wave momentous will be gained in the right direction until at last success will crown every effort, and the kingdoms of this world will become the kingdoms of our divine Master.

Merit in a question is not enough of itself to carry it forward to success. It must have advocates who are able to present the truth in a manner that will exhibit the merit to the world. And so it is with the question of moral reform. The question itself may possess the higher merit; but it will remain in a dormant state until brought into activity by earnest advocates.

The advocates, and especially the leaders, of any moral reform movement should be "as wise as serpents and as harmless as doves." If a leader is too far in advance for his influence to be felt, his work will be a failure. And, if he is so far back as to be in the ranks of those he wants to elevate his efforts will be buried by the volcanic fires of raging sin. A reformer must know how to hold himself at a proper distance from those he wishes to elevate, and at the same time remain sufficiently near them as not to sever the cord of influence by which they are to be drawn in the better way.

Leaders in the moral reform and those who are to be reformed are very much like the laws of gravitation. According to the law of gravi-

tation bodies which are held in balance must be at the proper distances from those that attract them. Otherwise the counterpoise would be lost, and a collision of bodies would be the result. Thus it is in the question of moral reform.

If the leader gets so far in front, that the influence line of attraction is destroyed, the body to be drawn toward the moral side, recedes toward the mass of immorality.

Again, if the leader gets too near those who are to be drawn toward morality, he is drawn in contact with them, and then all are fast buried in the ruins of sin.

Now, while so many are interested in moral reform, let the church of the living God fall in line, putting on her strength, and help push this work to success.

He That Loseth His Life Shall Find It.

It was Jesus who said; "He that loseth his life shall find it." And at first thought we may not be able to see the deep meaning in these words, but like every thing else that Christ says, as we commence to study them, we see a beauty of thought which emphasizes the truth, that he spake as never man spake.

Man and his possibilities are so connected, that, in a figurative sense, he must lose the momentary pleasures of life in order to their enjoyment in a higher period. A man in ignorance does not know what the real object of his life is. But a sacrifice of pleasures for a few years and close application of God given power will bring his life to view on a higher plane.

It is said, some years ago in the State of Virginia, while a man was plowing, the earth under him gave way, and he fell through into a subterranean stream. The water was not very deep where he was, but it was impossible for him to escape by the way of the inlet through which he came, and just below him the entire aperture was full of rushing waters. At this critical moment he decided to lose his life at the risk of finding it. So down the stream he started. Some times completely submerged in water for a few seconds, and then again winding his way in the water of a few feet deep. Thus he moved on between life and death for twenty-four hours. Finally he darted into a large river above which the sun was brightly shining. Thus he lost his life in the dark, subterranean stream to find it in a sparkling river under a beautiful blue sky. Jesus lost His life on the cross, but found it in the sepulchre.

Man by reason of the fall is in a pit of sin. If he should choose to re-

main there rather than give his life to Christ, he will finally lose it forever; but if he will give his life completely to Jesus, he will find it again, not down in the low quagmires like it was when given away, but in the enjoyment of a new life. When our lives are given to Christ, he simply carries them across from a lower state, from a life of sin, to one of righteousness. Christ always makes everything that goes through His hands better.

Compliments.

There is a general disposition in people, especially in early life, to love praise. This being true, and so many people desiring to be popular with every body, a spirit of extravagant praise has grown into such parts as to make compliments mere sounding brass or tinkling cymbals. Our divine Master condemned the love of praise in the Pharisees. And, if He were to speak to-day in audible tones, respecting this extravagant spirit of praise, possibly we would hear universal condemnation all along the line.

Over production in any thing decreases its value. The values of iron and gold stand in the same ratio to each other as their quantities, so with compliments, the greater their number the less their value. The complimentary market is very much over run with this prolific commodity. Almost every thing that is done, in public, is expected to receive a compliment.

Mixing an inferior with a superior always decreases the proportionate value of the latter. If silver is mixed with gold, it requires a large piece to make a dollar than it did of the gold. So a compliment from an inferior to a superior, often detracts from the other that was intended to be elevated.

If one possesses true merit it will show for itself as there is a demand for it. And if he has none and he should be brought into notice by empty compliments, it will only be to sink with shame beneath the heavy responsibilities that may be placed upon him. Many people who had some capacity for usefulness have been ruined by the load of compliments which have been heaped upon him.

Thy Right Hand Hath Holden Me Up.

We often pass through places of great danger, coming out unharmed. Some times it looks almost like a miracle, and we wonder how it could have been so, forgetting that it was the power of God's right hand that conducted us through. We often stumble and stagger, but if we lean on the strong arm of God, he will hold us up.

Grace Chapel, N. C.

Last Saturday we left Raleigh for Grace Chapel. Soon we found our way to Sanford, and then to Jonesboro. On arrival at the latter place, Rev. P. T. Way and Bro. J. D. Gunter were in waiting for us. It was quite a pleasure to meet quite a number of the brethren. Saturday night was pleasantly spent with the family of Rev. P. T. Way. His wife is an excellent lady, and used to be one of the best church workers at O'Kelly's Chapel. Bro. Way is editor of the *Jonesboro Monitor*, and is making it a good paper.

Sunday morning in company with Bro. Way we went out to Grace Chapel. We found Bro. Phillips at the head of the Sunday school as its efficient superintendent. Notwithstanding the rain the congregation was very good. After preaching we returned to Jonesboro.

Sunday night was spent with Bro. J. D. Gunter. He always tries to capture the preachers, and they like to be captured by him.

During our little stay at Jonesboro, it was our pleasure to spend a few minutes with Bro. Neal, Sister Avent, Brethren Hight, Kelly and Thomas. We were treated so kindly at Grace Chapel and Jonesboro that we shall want to visit those places again.

The Next District Meeting.

Our District meeting at Concord decided that the next meeting would be held with any church in the district desiring it. It was suggested it would be well to hold it in connection with some church where the meeting is to be protracted from the fifth Sunday in July. Any church in the district desiring it will please notify me and a program will be published.

Our last meeting in connection with the quarterly meeting communion and dedication of the new church at Concord proved an interesting occasion. Several brethren favored holding the next one there. They said it was more interesting than they expected it would be. I suppose the secretary will give the Sun a synopsis of the meeting. Sunday was a sort of reunion day. Many friends who had not seen each other for years met again. "How you've changed," was heard a number of times as old friends gave each other the hearty hand-shake. One thing seemed to touch the hearts of nearly all. About the time of opening the regular exercises old Bro. Rev. A. G. Anderson, supported by his son on one side and his grandson on the other came slowly up the crowded aisle. Bro. Anderson had served the church as a pastor about 25 years of his life, and now,

tottering from the effects of paralysis, he comes once more to witness the dedication of the new church.

JEREMIAH W. HOLT

Who Favor, Who Oppose Sunday Opening.

Christian Statesman: The American churches have in most instances spoken unanimously for closing. One colored bishop and several small Universalist and Unitarian conventions are the lone voices that have broken the unity of the Protestant demand for closing. Three of the Roman Catholic archbishops have declared for closing. The labor organizations that are most American, the Farmers' Alliance, at its national meeting in Ocala, and the Brotherhood of Locomotive Engineers, at their recent inter-national convention, both declared for closing—the engineers clearly seeing what overwork in Sunday excursions Sunday opening would bring to them.

On the other hand, the Knights of Labor and the Federation of Labor, largely composed of foreign immigrants raised in the Continental Sunday, have asked for Sunday opening. A few local labor unions in Chicago have also asked for opening, while an equal number of local labor unions in other places have opposed it.

The temperance organizations have spoken strongly against Sunday opening.—Woman's Christian Temperance Unions and all the rest—the best answer to the shallow claim that Sunday opening would decrease intemperance by counter-attraction. The answer is strengthened by the fact that liquor organizations have printed and circulated petitions for opening. They know that Sunday shows bring crowds of hoodlums to the saloons. (Nearly all the religious and temperance organizations have also petitioned against liquor-selling at the Fair. The Catholic Total Abstinence petitioned for that only.)

Nine States, by vote of State Legislature or State Commission, or both, have decided against Sunday opening (usually closing State exhibit), viz.: Massachusetts, New York, New Jersey, Delaware, Ohio, Kentucky, Virginia, Arkansas, Pennsylvania; while Indiana alone has voted for Sunday opening. This action by States plainly shows that the majority of the people are opposed to Sunday opening.

Great Britain and its chief provinces, Australia and Canada, have ordered the Sabbath closing of their exhibits, besides which Great Britain has asked for the closing of the whole Fair by a most weighty petition signed by bishops, lords and laborers. The Continent has also spoken to the same effect by a petition from the Federation of Lord's Day Societies, which represents the Sabbath Reform sentiment of all Europe, which was wonderfully quickened by the closing of the Anglo-Saxon parts of the Paris and Vienna expositions.

Elon College—A Word to Subscribers and Friends.

As financial agent for Elon College I take pleasure in announcing to you the fact that the special plan for obtaining \$15,000.00 to relieve the college of debt has been matured. To all who have subscribed on either plan—general or special—I return sincere thanks in behalf of the college. But to subscribe is not sufficient. At present the college is very much in need of funds and appeal to all who have subscribed on either plan whether subscriptions be due or not, if possible to pay at once, if not, make arrangements to do so at your earliest convenience. To those who have not subscribed at all and to those who have not subscribed a sufficient amount, I simply appeal to you to do your duty, when I shall call again.

To the church at large as well as the public permit me to say that if in my zeal I have at times appeared over persistent I hope to be forgiven for I have only endeavored to discharge the responsibility resting upon me which has been greater than I could express to you. I have felt and still feel that the success of the Christian church is in the greatest measure centered in our educational interests. If this be true and that it was the duty of one member to aid it became the duty of every one to assist so far as his and her ability extends. In that event each one who has aided or may aid in this work will be blessed both temporally and spiritually.

To the public I tender my heart felt thanks for generous donations and kindness bestowed. To our Northern brethren who have donated and especially to Rev. Dr. McWhinney who has been so kind in assisting us and so liberal in giving I tender, in behalf of the South fraternal appreciation. May the time speedily come, as we truly believe that it will, when we as a denomination will know no North, no South, in spirit or in letter, but will stand together as one body united for the salvation of immortal souls.

W. T. HERNDON.

Finan. Agt. Elon College.

[Herald of Gospel Liberty pleas'd coty.]

"Fret Over Nothing."

"Don't tell mother. She'll go off into a fit, if you do. There's not a particle of danger; but she frets over nothing."

The speaker was a boy of about fourteen years of age; the audience, several companions, and a lady who happened to be passing.

"Frets over nothing," she repeated as she went her way, "how many mothers there are of whom that had

been said by their children, and with truth."

The mothers who fret, unnecessarily, are not the ones who have the greatest influence over their children. By allowing themselves to fret over matters of very little consequence, they are apt to lose their power of influence in matters where it is really needed.

There is a wise little mother in this city who is almost continually at war with herself on account of her extreme nervousness. One day a visitor found her so restless as to be quite unable to attend her regular duties about the house.

"What is the matter," she asked, "is any one sick?"

"No," replied the mother, half laughing, half crying, "and I presume I am very foolish. The truth is, my boys have just erected a trapeze in the barn, and I am nearly wild with fear that one of them may be killed!"

"Why don't you compel them to take it down?" asked the visitor. "I should like to see myself worrying about a trouble that could be so easily removed. You are surprisingly weak and foolish about those boys of yours."

Her voice was so full of scorn that it aroused the mother's indignation, and taking her guest to the window she pointed to a group of boys whom she had just caught sight of.

Isn't that boy in the brown cap yours?"

"Yes."

"Who are the other boys?"

"I don't know; why should I?"

"I do. They are —," she mentioned the names of two boys who had a reputation of being young scamps. "It would hurt me," she continued, "to have my boys seen in their company. I prefer to run the risk of their falling from the trapeze, the danger is no greater."

The guest turned from the window with a very red face.

"You have taught me a lesson," she said. "Yet I do not see why, in our endeavor to keep our boys at home, we should allow them to have amusements which are a source of worry to ourselves."

"Very nervous women cannot stand any sort of childish play," returned the mother, with a significant smile. "I know that I am naturally nervous, and disposed to find danger in everything. I also know that it is perfectly natural for healthy boys to enjoy play in which there is an element of danger, and that they will be very likely to engage in it sometime, with or without consent. If my boys must perform on a trapeze, I would rather it should be at home where I can give them immediate attention in case of an accident; and as I have concluded to accept it as one

of the lesser evils. I do not intend to spoil their enjoyment by letting them see how nervous it makes me."

"Your boys are wonderful stay-at-homes," said the visitor thoughtfully.

"And I know that I have their confidence," replied the mother. "They call me a right good fellow," and say that I am as good as a boy any day! They would be surprised could they know how much trepidation I have endured in my efforts to enjoy with them what they call 'jolly good fun.'"

This story needs no comment. There are surely some mothers who need and will make use of the lesson it teaches.—*The House Keeper.*

A Generous Offer.

Our esteemed brother, Rev. J. W. Lawton, who is widely known among us for his remarkable ability to restore to health the sick and suffering, makes the following generous offer to all who may feel the need of a blood purifying, nerve strengthening spring medicine: Upon receipt of fifty cents, in postage stamps, and the name of your nearest express office, he will at once forward you a full month's treatment of his "Indian Blood Syrup." This medicine is purely herbal, very pleasant to use, and wonderful in its cleansing, renovating, and curative power. Bro. Lawton also covenants that one-half of all moneys so sent him shall be forwarded to Clements & Mood, Publishers of the Sun, Raleigh, N. C., to be given to such of our denominational interests as the parties sending it may name. The balance is to pay for bottles, printing, postage, boxes, etc. Address Rev. J. W. Lawton, Box 40, Manning, Orleans county, N. Y. This offer is open until July 1, 1892.

THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

Don't the Corner this week surprise you very much by the small number of letters? Alfred is the only one who has written. Won't some of the cousins help us out? You see by Alfred's letter what he thinks about the question. Now get your Bibles and look the subject up and tell us what your conclusions are. Don't be backward but speak out like Alfred has. I like that way best, for we learn more by a careful study and plain talk on these questions than by any other way.

We give you a little story this week and a little piece of poetry. Hope you will like "Jack Straws."

The Convention which met at Elon College last week re-elected Aunt Myrtle Foster as "Children's Educational Secretary," and you cannot please her better than by sending in

the nickels and dimes as fast as possible. No doubt many do not understand what this money is used for and I have asked Uncle Barry to tell you all about it as soon as he is able. You know he has been very sick, but is improving now. Let us pray for him and little Ethel that they may soon be entirely well again. With love to all I am

Cordially yours,
UNCLE TANGLE.

WEYER'S CAVE, Va., June 1, 1892

DEAR UNCLE TANGLE:—I got the Bible and looked up all the parts of Scripture you referred me to in your private letter. I will agree with you that Paul was one of the Apostles to the Gentiles, but why say Paul instead of Peter when Peter was also. We must not rob Peter to pay Paul. Did not God tell Cornelius to send to Joppa for Peter, and was not Cornelius a Gentile? How about the 15th chapter and 7th verse of Acts, which reads thus: "And when there had been much disputing, Peter rose up and said: Men and brethren ye know how that a god while ago God made choice among us that the Gentiles by my mouth should hear the word of the gospel and believe." I will close for this time.

Your nephew,
ALFRED W. ANDES.

By referring to the 15th chapter of Acts you will see there had been a dispute as to whether it was right to preach Christ to the gentiles unless they were circumcised and to show them that God had commanded that the gentiles should have the Gospel preached to them Peter referred them to the events narrated in the 11th chapter of Acts. By turning to Galatians, 2nd you will see that Paul distinctly says that the gospel of the uncircumcision was committed to him as the gospel of the circumcision was unto Peter. Those who were circumcised were proselytes or Jews and the uncircumcised were the gentiles.

Curious Things About Clocks in India.

Clocks are regarded as curiosities by the Hindoos, and for this reason half a dozen or more timepieces are often found in the apartments of the wealthy Hindostances. They are not used as timepieces, but simply for ornament, since the old-fashioned way of telling the hour of the day in India, by calculating the number of bamboo lengths the sun has traveled about the horizon, is entirely satisfactory to the natives. It is said that in the country police stations in India, where the European division of the hours is observed, time is measured by placing in a tub of water a copper pot in which a small hole has been bored. It is supposed that it will take one hour for the water to leak into the pot so as to fill it and sink it. When the policeman sees that the pot has disappeared, he strikes the hour on a bell-like gong. If he is smoking or dozing, the copper pot may have disappeared several minutes before he discovers the fact; but the hour is when he strikes the gong.—*Scientific American.*

The Telegram.

"Is this the tel'graph office?"
 Asked a childish voice one day,
 As I noted the click of my instrument
 With its message from far away;
 As it ceased, I turned; at my elbow
 Stood the merest scrap of a boy,
 Whose childish face was all aglow
 With the light of hidden joy.

The golden curls on his forehead
 Shaded eyes of deepest blue,
 As if a bit of the summer sky
 Had lost in them its hue:
 They scanned my office rapidly
 From ceiling down to floor;
 Then turned on mine their gaze,
 As he asked the question o'er:

"Is this the tel'graph office?"
 "It is my little man?"
 I said "pray tell me what you want,
 And I'll help you if I can;"
 Then the blue eyes grew more eager,
 And the breath came thick and fast;
 And I saw within the chubby hands,
 A folded paper grasped.

"Nurse told me," he said, "that the light-
 ning
 Came down on the wires, some day;
 And my mamma has gone to heaven,
 And I'm lonely since she is away,
 For my papa is very busy
 And hasn't much time for me,
 So I thought I'd write her a letter,
 And I've brought it for you to see.

"I've printed it big so the angels
 Could read out quick, the name,
 And carry it straight to my mamma,
 And tell her how it came;
 And now won't you please to take it,
 And throw it up good and strong,
 Against the wires in a funder shower,
 And the lightning will take it along."

Ah! what could I tell the darling?
 For my eyes were filling fast:
 I turned away to hide the tears,
 But I cheerfully spoke at last:
 "I'll do the best I can, my child,"
 'Twas all that I could say;
 "Thank you," he said, then scanned the
 sky;

"Do you think it will funder to-day?"
 But the blue sky smiled in answer,
 And the sun shone dazzling bright,
 And his face, as he slowly turned away,
 "Lost some of its glad some light;
 "But nurse," he said, "if I stay so long,
 Won't let me come any more;
 So good-by, I'll come and see you again,
 Right after a funder shower."

Jack Straws.

He knew very well that was not his name, although he always answered to it. His father had once heard Mr. Gough lecture, and to keep himself in mind of the pledge he had signed that night he went home and named his week-old son John Bartholomew Gough. As all those had to be placed before Fairfield—the name the little one already had—you see they made a pretty long name. Perhaps it was because the name was so long and so seldom used, that it failed to do what was expected of it, for Jack's father did not keep his promise. But all that happened years before I knew Jack. He did not seem to belong to anybody in particular, and spent most of his time around the boarding stable where I kept my horse. He was always ready to earn a penny or nickle by running errands, or doing any odd job he was asked to do. Dennis, the good natured hostler, let him sleep in the loft over the stable, thinking it a warmer and a safer place, I suppose, than under the seats in the common or on door steps where Jack had often

found lodging. I often used to think what a manly looking boy he would be if he was only clean and well dressed. But he was a long way from being well dressed, and as for being clean—well, his face and hands, yes, and feet too, showed that dirt was free to everybody. I had not lived long in the place, so had not learned why he was called Jack Straws until that morning. There, I am getting ahead of my story, for that morning is just what I am going to tell you about.

I was going into the country on business and went down to the stable rather early to order my horse. Mr. Dudley, a gentleman I had sometimes seen there, was there before me pounding on the office door, looking very impatient and just a little cross.

"Good morning, Mr. Dudley," I said. "Where is Dennis?"

"Where is Dennis?" he repeated "as if that isn't just what I have been trying to find out for the last ten minutes. Well, well, this is pretty business for a man in a hurry," he said, as he gave the door a sounding rap. "There, I believe he is coming at last," hearing steps inside.

The door opened, and there stood Jack Straws, looking a little worse for a hasty toilet. The upper part of his body was covered—or meant to be—by an old cotton shirt, which perhaps had sometime been white. A pair of trousers, the bigness of which told plainly that Jack's measure had never been taken for them, were held in place by a piece of hemp rope, which, if not as ornamental as a regular supporter, was less expensive, and answered Jack's purpose very well. His hair stood out in all directions, a bit of straw or hay sticking in almost every lock. It was there and then that light dawned upon me, and I knew why he was called Jack Straws.

"Hallo you!" exclaimed Mr. Dudley, "I want to see Dennis. Where is he?"

"Gone to breakfast I guess, sir," answered Jack.

"I wish he would come, I want him to tell me what ails Dainty. She seemed all right when he harnessed her, but before I had driven her a mile she could hardly go at all. I was afraid I should not be able to get her back here."

The little figure before Mr. Dudley shivered and seemed to grow small, but a pair of soft brown eyes looked straight into his, while their owner said slowly.

"Dennis don't know nothin' 'bout it; please sir, I done it."

"You did it!" and Mr. Dudley took a firm hold of one of Jack's arms. "Well, sir, I wonder what a policeman would say to a boy who lames people's horses. Now, what

did you do to her? I want to know; come, out with it."

The thin little face had grown pale while Mr. Dudley was speaking, but the eyes kept their place bravely.

"I didn't go for to hurt her," he said, "I was in the stable yesterday mornin' and a big rat run under Dainty. He was a bouncer, big as that,"—measuring with his hands. "I fired a horseshoe at 'im, and missed 'im. I was awful sorry, I was. The shoe hit Dainty, I was awful sorry for that, too, but she didn't make no fuss, an' I thought she wasn't much hurted. I forgot to tell Dennis, I did."

"Well, I won't forget to take care of you, so come along," and Mr. Dudley walked off, still holding Jack by the arm.

Dennis soon came, and I explained to him, as best I could, how matters stood.

"O, my, now, but that's too bad," he said putting back his hat and scratching his head in a doleful manner. "Poor little shap, an' him widout nobody to do nothin' for him, an' him honest, sure, as the day's long." Dennis rubbed his hand over his eye; he looked as forlorn as could be.

"I am glad you think him honest," said I; "that will help him I am sure. Now see how badly the horse is hurt."

"It ain't much," he said, looking up after a careful examination of the leg; "the cord is swelled an' that same would make her bad, but wid the rubbin' and tendin' meself will be after givin' it'll be well in no time at all. Poor chap!"

I knew that last was not indeed for Dainty. My horse was ready, and I was about to drive out of the yard as Mr. Dudley came in quite out of breath.

"What did you do with the poor little fellow?" I asked.

"What did I do with him? Well, as you have taken the trouble to ask, I don't mind telling you," he replied, "I took him up to my house and asked Mrs. Dudley to see that he had such a bath as he had never dreamed of, and then to give him such a breakfast that he would always want to dream of it. I'll tell you what I intend to do. I am going down to Thompson's and tell them to send some boys' suits up to the house. Mrs. Dudley will see that those that fit Jack do not go back, and Monday morning he shall begin to go to school. I have had my eyes on him for some time, and had about made up my mind that he was made of the right sort of stuff, but I tell you, sir, that a boy that can look a man—as angry as he thought I was—in the face, and tell the truth against himself, without flinching, will not abuse the chance I am going to give him."

And he did not. The last time I saw him he had entirely outgrown the name Jack Straws: in fact, he had grown so much that his own name was not a bit too great or too good for him, and that, I think is saying a great deal.—*Martha L. Miller.*

"As a Little Child."

[Luke 18: 17.]

Our three-year-old Pet begged a walk on the street with her tall, broad-shouldered papa; and at first her delight knew no bounds as she danced along unaided by his side, innocently fearless because of her ignorance of the way. But when the crowd began to press, and the horses' heads came fearfully near the sidewalk, with total abandonment of all pride and trust in herself, with desperate earnestness, she cried, "Papa, take me"; and when encircled by the strong, loving arms the sweet blue eyes expressed a happy, peaceful content and perfect trust in papa's overruling care notwithstanding the still near proximity of the dangerous elements surrounding her. "Of such [self-abandonment and trust] is the kingdom of God;" not the kingdom in the far-off city whose streets are paved with gold, but the "kingdom of God within you" (Luke 17: 21).

We are taught to pray, "Thy kingdom come"; and if in answer the kingdom of God is set up within, our minds are stayed on him and we are kept in "perfect peace." Love and trust bring heaven to the soul even here.

If we rise above self "as the little child," and make the loving Father our refuge, and trust implicitly in the strength of the "everlasting arms," what though without all is tumult and confusion and dangers press heavily? If we know whom we have believed, and are persuaded. He is able to keep that which we have committed unto him, we shall be uplifted into atmosphere of faith's sweet assurance, and in our consciousness of peace and safety understand Paul when he writes, "Rejoice in the Lord always, and again I say Rejoice."—*S. C. C., in Morning Star.*

The worst economy in church finances is to scrimp the minister's salary. A couple of hundred dollars saved there is poorly saved, for that sum may mean to him all the difference between an easy mind and elastic spirits and a sense of anxiety and depression that detracts from all his work. That last hundred or two is the oil that makes the machinery run without friction. It is not a bad thing, either, to give the minister a little more than has been agreed upon. A trip to denominational gatherings with all the bills paid for the parson and his wife acts like a tonic for the rest of the year.—*Boston Watchman.*

For Christ.

Many years ago, in a certain quarter of the French capital, there stood a beautiful Protestant church. At a little distance, seen against a clear sky, with its sharply defined gray walls and its slender spires, it resembled more a beautiful etching than a real house of worship. But house of worship it was, in deed as well as in name, and, Sunday by Sunday, hundreds knelt upon its tessellated floors, attracted thither, not by beauty of service or building, but to hear the gospel of faith, love, work, and, above all, charity, as it fell from the lips of the eloquent pastor, as if straight from the throne of God.

One Sabbath morning, as the people were assembling, two little children passed that way and stopped, gazing in at the open door. They were poorly clad, and almost barefoot, but they possessed that refinement of face and manner which marked a difference between them and ordinary beggar children. Evidently they were children of well educated and, at one time, well-to-do parents, though their little faces looked starved and pinched enough as, all unconscious of the picture they were making, they stood outside the great church door, and watched the people passing and repassing. The eldest, a boy of perhaps seven, held his little sister tightly clasped by the hand, and there was something chivalrous and, at the same time, pathetic in the careful manner in which he helped her over rough places in the pavement, and up the broad stone steps.

For a moment they stood silent, then the little girl said:

"If you please, Francois, why do so many of the people stop at the door and slip something into the little box?"

"I know not, Elise," said the boy. "We will go nearer and see."

So they went closer and watched the people dropping various small coins into the box placed outside the church door to receive contributions for the poor.

"What is it, Francois?" asked the little girl again, tugging impatiently at the hand she held.

The boy shook his head.

"I do not know. The letters spell 'For Christ,' and the box is like a post box; perhaps—but I cannot say, Elise. Come, let us go, it is so very cold here."

"O, Francois, does it mean that whatever one slips into the box goes to the dear Christ, just as mamma used to write a letter and put it in the box at the corner? Perhaps, if we wrote a tiny letter, and told the good Lord how cold and hungry we are, since he has taken papa and mamma,

he would hear us. You know we have asked him, Francois, and he hasn't sent any one to care for us yet, and it is so cold, and we are hungry and tired. Sav, do you not think he would get our letter, my brother?"

"Perhaps," muttered the boy, sadly, and walked on in silence.

But that evening, about twilight, an observer might have seen him return, slip a crumpled bit of paper into the box and hastily retrace his steps. The paper read, scrawled in a childish hand:

DEAR CHRIST

We are cold and hungry, and, unless thou help us, we shall die of the hunger. Please send us a little money, even a very little; enough to buy Elise a roll, will suffice, dear Lord.

FRANCOIS.

Rue Des Enfants.

A fortnight after, the good pastor was announced to preach a great sermon on Faith. Crowds gathered and filled every seat, and even the aisles of the great church. The organ had ceased, and the crowd waited expectant.

The door opened and the good pastor mounted the pulpit, but not alone. He led by the hand a little boy, and a tiny, golden-haired girl.

"My brethren," he said, "I come to speak to you of faith, and I bring you an example more powerful than any words of mine."

Then he went on to tell of the orphanage and poverty of the two children; how the eldest had cared for the younger, at the same time running errands and picking up a sou here and there, to keep them alive; how they had wandered past the church, seen the box at the door, and penned the letter, which the sexton had found and brought to him. "Said not our Lord, truly, brethren, 'Of such is the kingdom of heaven?' And know ye not that inasmuch as ye do it to these, ye do it unto Him?"

There were few dry eyes in the great church when the minister ended, and from that day till the Sabbath when, as a young man, he stood again in that pulpit, has Francois ever doubted that his letter was heard and answered.—*M. D., in Presbyterian Observer.*

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—*Presbyterian Observer.*

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A class in a Sunday school was being catechised by a young and somewhat fashionable minister, and when the preacher inquired what is meant by renouncing "the vain pomp and glory of the world" one little urchin stepped forward and laid his hand upon the minister's dangling watch chain and seal, and said, "them." How the gentleman relished this illustrative exposition of the lesson we do not know; but we know that "faithful are the wounds of a friends," and plain talking is often a means of grace. The "Christian Witness" says:

"A brother wrote to a preacher who seemed anxious for a revival, suggesting that he might with profit lay aside the jewelry which adorned his person somewhat conspicuously. He cited him to the 'discipline' on the subject. The preacher was offended and declared that any one who was so ignorant, Pharisaical, and impertinent was a nuisance, and ought to be abated by ecclesiastical law. We have noticed that no less preachers unlike the older type, are quite averse to receiving anything like rebuke, or too close inquiry into their spiritual state. Nevertheless it is a means of grace to a good man to be reminded of his faults. If all the faithful Nathans are 'abated by ecclesiastical law,' what will become of the erring Davids?"

We are not quite sure that "modern preachers" differ greatly from "the older type." Both types exist together. Time-servers and worldlings, fashionables and prophets of smooth things are peculiar to no age or generation; and though sects may depart from God and drift downward with the tide the servants of the Lord will still "reprove, rebuke, exhort with all long suffering and doctrine" *The Christian*.

The Work of To-day.

Sometimes the work of to-day is tedious toiling, sometimes it is patient waiting, sometimes it is earnest waiting, sometimes it is quiet resting. Whatever the work of to-day is, it should be done. If the Master says, "Come ye aside into the desert and rest awhile," this may be the work of to-day. If we refuse to do it, and struggle on in weariness, we may not only do our work imperfectly, but may meet with sickness and be unfitted for work and deprived of opportunities for a long period of time.

The Lord will give us guidance if we will but follow him. If we are obedient so far as we know, he will show us the thing we ought to do, and when he has shown us, happy are they who have the wisdom to do what Christ commands, and to fulfill the work which he assigns us. —*The Common People*.

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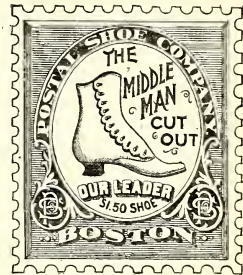
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Let Your Light So Shine.

A Japanese Senator recently got hold of a copy of an exposition of part of the Bible. Reading it attentively, he pronounced Christianity a fine thing in theory, but the question was would it work practically? Thinking about it, he became dissatisfied with his life, and while in this state took a trip from Okayama to Osaka. On the same steamer was Miss Barrows, and he heard she was a Christian, and so watched her. Her deportment so impressed him that, though not a word passed between them, he was convinced that Christianity was right in practice as well as good in theory; and on returning home he hunted up a missionary and made a public profession of faith, and has since been active in persuading others. Miss Barrows did not know she was watched, or that anything specially depended on her deportment. Had she behaved as many church members behave, especially when away from home, this Japanese Senator would have been repelled, and would probably reached the conclusion that however fair Christianity might be in theory, it was a failure in practice. We never know what eyes are upon us. "Let your light shine."—*Exchange.*

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Patience.

If we will only have patience with God's leading, he will always show us the way as fast as we are really ready to go on. The trouble with most of us is that we want to see the path through to the end before we take the first step. We want to know before we start how we are to come out. But this is not God's way. A man who is traveling in a dark night on a country road does not have the whole road lighted at once by the lantern he carries. It shows him only one step; but as he takes that the lantern is borne forward, and another step is lighted, and then another, and another, until, in the end, the whole way has been illuminated, and he is safe at his destination. God's Word, as a guiding light, is a lamp unto our feet, not a sun flooding a hemisphere. In the darkest night it will always show us the next step. Then, when we have taken that, it will show us another; and thus on, till it brings us out into the full clear sunlight of the coming day. We need to learn well the lesson of patience if we would have God guide us.—*Epworth Herald*.

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| | | |
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| Lv Goldsboro | 4 00 p. m. | *1 35 p. m. |
| Ar Raleigh | 6 00 | 10 00 |
| Lv Raleigh | *6 15 p. m. | *7 40 a. m. |
| Durham | 7 25 | 8 00 |
| Ar Greensboro | 10 00 | 10 00 |
| Lv Winston Salem | *8 25 p. m. | *8 50 a. m. |
| Lv Greensboro | *10 25 p. m. | *10 20 a. m. |
| Ar Salisbury | 12 18 a. m. | 12 00 m. |
| Lv Statesville | *2 35 a. m. | *1 09 p. m. |
| Asheville | 8 00 | 5 58 |
| Hot Springs | 10 43 | 8 10 |
| Lv Salisbury | *2 28 a. m. | *12 08 p. m. |
| Ar Charlotte | 2 00 | 1 30 |
| Spartanburg | 5 00 | 4 28 |
| Greenville | 6 10 | 5 35 |
| Atlanta | 7 25 p. m. | 11 30 |
| Lv Charlotte | *2 10 a. m. | *1 50 p. m. |
| Ar Columbia | 5 52 | 5 45 |
| Augusta | 9 37 | 9 25 |

| NORTHBOUND | | |
|------------------|--------------|--------------|
| | No. 10. | No. 12. |
| Lv Augusta | *7 00 p. m. | *8 15 a. m. |
| Columbia | 11 10 | 12 45 p. m. |
| Ar Charlotte | 3 10 a. m. | 5 15 |
| Lv Atlanta | *8 50 p. m. | *8 05 a. m. |
| Ar Charlotte | 6 40 a. m. | 6 00 |
| Lv Charlotte | 7 00 a. m. | 6 30 p. m. |
| Ar Salisbury | 4 00 | 8 05 |
| Lv Hot Springs | *4 30 p. m. | *12 .9 |
| Asheville | 9 00 a. m. | 4 5 |
| Statesville | 2 50 p. m. | 7 08 |
| Ar Salisbury | 8 00 | 10 12 |
| Lv Salisbury | *8 37 a. m. | *8 25 p. m. |
| Ar Greensboro | 10 20 | 10 25 |
| Ar Winston Salem | *11 40 a. m. | *1 20 a. m. |
| Lv Greensboro | *10 50 a. m. | *12 01 a. m. |
| Ar Durham | 12 24 p. m. | 2 00 |
| Raleigh | 1 23 | 3 00 |
| Lv Raleigh | *1 28 p. m. | *8 45 a. m. |
| Ar Goldsboro | 3 05 | 12 30 p. m. |
| Lv Greensboro | *10 30 a. m. | *10 45 p. m. |
| Ar Danville | 12 10 p. m. | 12 45 a. m. |
| Keyesville | 2 46 | 4 15 |
| Burkeville | 3 31 | 4 57 |
| Richmond | 5 30 | 7 10 |

† Daily except Sunday. *Daily

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a. m. daily and 8 50 a. m. daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a. m. Returning leave Richmond 3 10 p. m. and 4 45 p. m. daily except Sunday; arrive West Point 5 00 and 6 00 p. m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 3 00 p. m. daily; leave Keyesville 6 00 p. m.; arrive Oxford 8 03 p. m., Henderson 9 10 p. m., Durham 9 35 p. m., Raleigh 10 45 p. m. Returning leave Raleigh 9 15 a. m., Durham 10 25 a. m., Henderson 10 05 a. m., Oxford 11 45 a. m.; arrive Keyesville 2 00 p. m., Richmond 5 30 p. m. Through coach between Richmond and Raleigh.

Mixed train leaves Keyesville daily except Sunday 9 10 a. m.; arrives Durham 6 20 p. m. Leaves Durham 7 15 a. m. daily except Sunday; arrives Oxford 9 10 a. m. Leaves Durham 7 15 a. m. daily except Sunday; arrives Keyesville 2 10 a. m. Leaves Oxford 3 00 a. m. daily except Sunday; arrives Durham 5 00 a. m.

Additional trains leave Oxford daily except Sunday 11 50 a. m.; arrive Henderson 2 25 p. m. Returning leave Henderson 6 30 and 9 40 p. m. daily except Sunday; arrive Oxford 7 35 and 10 45 p. m.

Washington and Southwestern Vested Limited operated between Washington and Atlanta daily, leaves Washington 11 00 p. m. Danville 5 50 a. m., Greensboro 7 09 a. m., Salisbury 8 28 a. m., Charlotte 9 45 a. m., arrives Atlanta 5 05 p. m. Returning leave Atlanta 1 40 p. m., Charlotte 9 20 p. m., Salisbury 10 34 p. m., Greensboro 12 00 p. m.; arrives Danville 1 20 a. m., Lynchburg 3 20 a. m., Washington 8 38 a. m. Through Pullman Sleeper New York to New Orleans, also between Washington and Memphis, via Atlanta and Birmingham.

No. 9 leaving Goldsboro 4 00 p. m. and Raleigh 6 15 p. m. daily, makes connection at Durham with No. 40, leaving at 7 50 p. m. daily except Sunday for Oxford and Keyesville.

Nos. 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleepers between Atlanta and New York; between Danville and Augusta, and Greensboro and Asheville.

On 11 and 12, Pullman Buffet Sleepers between Richmond and Danville, Raleigh and Greensboro, and Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville, and Pullman Sleepers between Washington and Atlanta.

E. BERKLEY, W. A. TURK, Sup. A. G. P. A.
RICHMOND, VA. CHARLOTTE, N. C.
W. H. GREEN, JAS. L. TAYLOR, Gen'l Mgr, Gen. Pass. Agent.
ATLANTA, GA. ATLANTA, GA.
SOL. HAAS, Traffic Manager,
ATLANTA, GA.

RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 1890.

TRAINS MOVING NORTH

| No. 34. | Pass. | Pass. and Mail. | No. 38. |
|----------------|------------|-------------------|---------|
| Daily. | Daily. | Daily Ex. Sunday. | |
| Leave Raleigh, | 5 00 p. m. | 11 25 a. m. | |
| Mill Brook, | 5 15 | 11 41 | |
| Wake, | 5 30 | 12 05 | |
| Franklinton, | 6 01 | 12 26 | |
| Kittrell, | 6 19 | 12 44 | |
| Henderson, | 6 36 | 1 00 | |
| Warren Pines, | 7 14 | 1 39 | |
| Macon, | 7 22 | 1 40 | |
| Arrive We don, | 8 30 | 2 45 p. m. | |

TRAINS MOVING SOUTH.

| No. 41. | Pass. | Pass. and Mail. | No. 45. |
|-----------------|-------------|-------------------|---------|
| Daily. | Daily. | Daily Ex. Sunday. | |
| Leave Weldon, | 12 15 p. m. | 6 00 a. m. | |
| Macon, | 1 13 | 7 06 | |
| Warren Pines, | 1 20 | 7 15 | |
| Henderson, | 2 22 | 7 53 | |
| Kittrell, | 2 59 | 8 11 | |
| Franklinton, | 2 56 | 8 29 | |
| Wake, | 3 17 | 8 50 | |
| Mill Brook, | 3 40 | 9 15 | |
| Arrive Raleigh, | 3 55 | 9 30 | |

Louisburg Road.

Leaves Louisburg at 7 35 a. m., 2 00 p. m. Arrive at Franklinton at 8 10 a. m., 2 52 p. m. Leave Franklinton at 12 30 p. m., 6 05 p. m. Arrive at Louisburg at 1 05 p. m., 6 40 p. m. JOHN C. WINDER, Gen'l Manager. WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R. R.

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

| No. 41. | Pass. | Pass. and Mail. | No. 45. |
|----------------|------------|-------------------|---------|
| Daily. | Daily. | Daily Ex. Sunday. | |
| Leave Raleigh, | 4 00 p. m. | 8 35 a. m. | |
| Cary, | 4 19 | 9 20 | |
| Merry Oaks, | 4 54 | 11 28 | |
| Moncure, | 5 05 | 12 10 | |
| Sanford, | 5 28 | 2 10 | |
| Cameron, | 5 54 | 2 20 | |
| S'th'n Pines, | 6 21 | 2 35 | |
| Arrive Hamlet, | 7 20 | 8 10 p. m. | |
| Leave " " | 7 40 | | |
| " Ghio " | 7 40 | | |
| Arrive Gibson, | 8 15 | | |

GOING NORTH.

| No. 38. | Pass. & Mail. | No. 40. |
|-----------------|---------------|-----------------|
| Daily. | Daily. | Freight & Pass. |
| Leave Gibson, | 7 00 a. m. | |
| " Ghio, | 7 18 | |
| Arrive Hamlet, | 7 38 | |
| Leave " " | 8 00 | |
| S'th'n Pines, | 8 58 | 7 40 a. m. |
| Cameron, | 9 26 | 9 31 |
| Sanford, | 9 52 | 10 55 |
| Moncure, | 10 16 | 12 10 p. m. |
| Merry Oaks, | 10 26 | 12 50 |
| Cary, | 11 01 | 2 45 |
| Arrive Raleigh, | 11 20 a. m. | 3 20 |

Pittsboro Road.

Leave Pittsboro at 9 10 a. m., 4 00 p. m., arrive at Moncure at 9 55 a. m., 4 45 p. m. Leave Moncure at 10 25 a. m., 5 10 p. m., arrive at Pittsboro at 11 10 a. m., 5 55 p. m.

Carthage Railroad.

Leave Carthage at 8 00 a. m., 3 45 p. m., arrive at Cameron at 8 35 a. m., 4 20 p. m. Leave Cameron at 9 35 a. m., 6 00 p. m., arrive at Carthage at 10 10 a. m., 6 35 p. m.

In the Wheat-Field.

BY ADALINE HOHF BEERY.

Into the fields my Master went.
At judgment-harvest; here, and here,
The yellow stems with heads down-bent,
He girdled tenderly; his dear
Bright face looked all about, and o'er
The swath his gleaners still found gold,
And sheaf brought in the store
And into shocks of sunshine rolled.

I grew there too; my stem was straight
But not grain-laden like the rest;
The Master saw my empty state
And tossed me from him; in their quest
The gleaners did not find me. Grief
Now darkens all the field, nor sing
The larks henceforth; signs force belief:
I was not worth gathering!

* * * * *

O Master, is it true?
O tell me, is it true?

—Star.

Beware of Compromises.

An exchange says: There never has been any danger of complete opening of the World's Fair, but there is danger that the principles involved will be just as effectively sacrificed by some plausible compromise. "You let us take Sunday tickets at the gate," say the managers to the churches, "and you can put a pulpit and a preacher inside to divide attention with the art gallery and the restaurants." Let every friend of the Sabbath make it clear that only complete closing covers the principles involved.

Let not future things disturb thee,
for thou wilt come to them, if it shall
be necessary, having with thee the
same reason which thou now usest
for present things—*Marcus Antonius.*

Hard may be duty's hand; but lo! it leads
Out into perfect joy, where pain shall
cease;
God sees thy striving, and thy patience
leads,
And thou shalt find his peace.

—Celia Thaxter.

Mrs. Harriet A. Marble, of Poughkeepsie, N. Y., was for years a martyr to headache, and never found anything to give her more than temporary relief until she began to take Ayer's Pills, since which she has been in the enjoyment of perfect health.

At the first indication of disorder, the deranged or enfeebled condition of the stomach, liver, or bowels, should be promptly rectified by Ayer's Cathartic Pills. These Pills do not gripe, are perfectly safe to take, and remove all tendency to liver and bowel complaints.

In Memory and Respect.

WHEREAS, God in His wisdom and mercy has called our brother, Rev. D. M. Williams, who died at Elon College, May 21, 1892, from labor to reward, from trial to triumph, from earth to glory, and,

WHEREAS, He had been a faithful earnest member of Oak Level church since his conversion, a comfort to his

parents, an example to the youth and a friend and brother to all, taking active interest in all work for the church and devoting himself zealously to the cause of Christ while striving under difficulties to prepare himself fully for the Master's work, and,

WHEREAS, The church desires to pay this tribute to his memory, therefore be it—

RESOLVED, That while we feel deeply this dispensation we shall endeavor to bow in humility to the Great All Father.

That we tender to the bereaved parents our warmest sympathy.

That we send a copy of these resolutions to the CHRISTIAN SUN for publication.

MRS. REBECCA PEARCE,
D. M. COOK,
R. C. UNDERWOOD,
MISS ANNIE BRIDGES,
Committee.

DEAR BRO. CLEMENTS:—On the fourth Sunday of May, just as I was getting ready to start out to church, Mt. Auburn, from Brother Moore's, for I was stopping with him, I saw a messenger coming for me with a telegram reading thus, "Rev. D. M. Williams is dead. Come preach funeral." I cannot tell you how much I was shocked. This is the second time within the past 12 or 15 months that I have received the sad intelligence of the sudden death of a young brother minister, come preach his funeral. It makes me ask myself the question, how long, Oh how long till some brother minister will be called to conduct a funeral service over my cold remains and lay it away to rest till the resurrection morn. May God grant that I may be found ready, my work well up, in good condition and "my house in order." After I read the telegram, I hastened to Oak Level, 45 miles from me, the place where the funeral and burial was to take place, and notwithstanding the heavy rain fall, a large congregation had assembled to pay their last tribute of respect to this our dear brother, whose remains was in their midst. This was a very sad service for me to conduct, yet this sadness had joy mixed with it. Sad because our brother was a promising young minister of the Gospel, and because he was my spiritual son; there was joy because we had reason to believe that our brother had gone to heaven.

Pro. Williams professed faith in Christ under the ministry of your writer 8 or 9 years ago, last fall, at Oak Level. I received him into the church and baptised him at the close of the meeting. He made known to me not a great while after his conversion, his impressions concerning his call to the ministry. I gave him what encouragement I could. May

God bless the memory of his piety, zeal and consecration to the good of his dear fellow classmates. And may his death be sanctified to the spiritual good of his dear father, mother, sister and his four brothers.

"Servant of God, Well done!
Rest from thy loved employ
The battle fought, the victory won,
Enter thy master's joy."

"Soldier of Christ! Well done!
Praise be thy new employ!—
And, while eternal ages run,
Rest in thy Saviour's joy!"

I know his congregations must be sad, and I am sure they have my sympathy.

'Great God while they are desolate,
O leave them not alone:
Help them to watch and pray and wait
Till thou in love return.

"O, send a messenger of peace,
A pastor of thy choice;
Bid all their sighs and sorrows cease,
And cause them to rejoice."

Yours in sympathy for the bereaved,
P. T. KLAPP.

Died.

Daniel Kerr Jones, May 20, 1892, aged 26 years and eleven months. Funeral services by the pastor, conducted at New Providence church; and from the church his remains were taken to the church cemetery and there interred. He was an invalid for about eight months. During his sickness he professed Christ, was baptized and received into the Christian church—New Providence. He was a reader of the Bible, and talked often about the way of life. One day before he professed Christ, he asked his father what he must do to be saved, and received this answer, "Make your peace with God." He found peace soon after and almost in life's last hour he said, "I put all my trust in Jesus." He seemed conscious till the last. Said he was dying, called the family about his bed, bid each goodbye, left each a kind and Christian message, urged all of them to meet him in Heaven, and to his father he said, "Bring me with you." The weary hours of night slowly passed on, loved and watching ones hoped for the morn. It is midnight. It is morn. Still darkness and death were around. The clock said one, and its tick grew louder and louder in the silent chamber of death, till at one forty when D. K. Jones ceased to breathe—we said he is dead—but only the traveller's perfect rest had come. From the darkness of that night we hope a soul passed into eternal light.

P. H. FLEMING.

Tribute of Respect.

At a regular Conference of Cypress Chapel Christian church Nansemond Co., Va., May 28, 1892, a committee was appointed to draft suitable

resolutions respecting the death of Wallace H. Brothers, who reported the following:

WHEREAS, The call of the Supreme Ruler of the church and of the universe, which must sooner or later come to each one of us has reached our Brother, Wallace H. Brothers; and,

WHEREAS, We remember that he was a man of generous heart and warm affections, and that his genial kindly nature endeared him to us, his friends, and the community, we desire to put on record, this testimonial of our appreciation of his good qualities, and our sorrow at his removal from us; therefore be it

RESOLVED, that in the death of Brother Brothers, this church has lost a member of whom we cherish only pleasant memories.

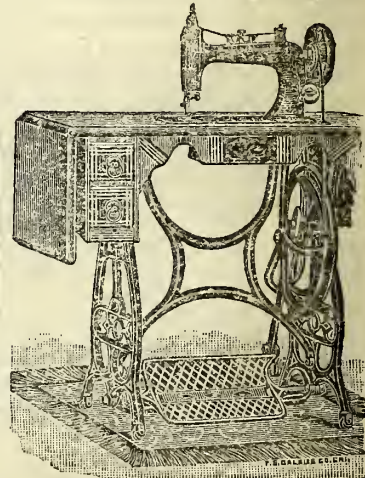
That we tender to his beloved family our heartfelt sympathy and love, and claim them as his brethren to share in their sorrow.

That a copy of these resolutions be sent to the CHRISTIAN SUN, and the *Suffolk Herald* for publication, one to the family and one be placed on the church record

C. J. RIDDECK,
W. A. KING,
D. L. HARRELL.

Com.

A GOOD SEAMSTRESS
IS A
HOUSEHOLD NECESSITY
AND A HOUSEHOLD NECESSITY
ONE OF OUR NEW
SEAMSTRESS
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